

# ● DOMINICANA ●

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## ■ CONTENTS ■

IN THIS ISSUE .....	251
WHY SPIRITUAL READING ..... <i>William Seaver, O.P.</i>	252
PLANNING OUR READING ..... <i>John Burke, O.P.</i>	258
READING FOR DOMINICAN SPIRITUALITY ..... <i>Justin M. Cunningham, O.P.</i>	262
SPIRITUAL READING PROGRAM .....	267
ROMAN JUBILEE ..... <i>Angelus Walz, O.P.</i>	272
OBITUARIES:	
The Very Reverend Thomas F. Conlon, O.P. ....	277
The Reverend Francis L. Grady, O.P. ....	278
THE FRIARS' BOOKSHELF .....	280
THE CLOISTER CHRONICLE .....	320
THE SISTERS' CHRONICLE .....	325

J.M.J.D.

DOMINICANA IS INDEXED IN THE CATHOLIC PERIODICAL INDEX AND IN THE GUIDE  
TO CATHOLIC LITERATURE.

## *In This Issue:*

We have books to burn! In both of its obvious senses, this is particularly true of our modern age. The market is glutted with cheaply priced editions of every imaginable type of writing. And some of them should be burned rather than be allowed to fire man's lower nature.

If Bacon's adage be valid, we Americans must be men of exceptional fullness, for we read much. Yet this dilation of mind which reading effects ought to be in keeping with our state in life, and a Christian life calls for a Christian fullness. It is true that the primary demand is for a fullness of love, but if our minds do not dwell on God's truth, our hearts will not seek God in love. To fill our minds with the Word of Life: this is the direct aim of spiritual reading. This issue of *Dominicana* restates some obvious truths about reading which we may sometimes forget in our modern scramble to keep up with the best sellers.

Our first article, "Why Spiritual Reading," points up the necessity of this exercise against the background of the contemporary scene. "Planning Our Reading" recommends a general method of practicing this exercise, while a particular application of the method is given in "Reading for Dominican Spirituality." Completing the presentation is a spiritual reading program. This book list, compiled by an experienced director, is designed for religious engaged in the teaching apostolate, though generally adaptable to all who are striving to grow in the knowledge and love of God.

"Roman Jubilee," occupying the final spot in this issue, was specially written for *Dominicana* by the eminent historian Father Angelus Walz. The staff of *Dominicana* takes pride in including this work in commemoration of the Golden Jubilee of our famous Pontifical Faculty in Rome.

## WHY SPIRITUAL READING

William Seaver, O.P.

THERE is a remarkable variety of uses to which man has applied the art of reading. When he is fatigued, a mystery story, a tale of high adventure, is a sure-fire source of needed diversion and relaxation. Many find reading a companion against loneliness, a distraction from personal failures, alleviation from sorrow. For some, fiction or history is a pleasant escape into a different world because the present one has lost its appeal or seems no longer endurable. The never satisfied quest for new knowledge—whether it is a question of profound philosophical problems, the intricacies of inter-continental ballistics, or perhaps the secrets of Antarctica—has produced an immense amount of factual literature. Publishers vie with one another in reproducing man's proudest cultural achievements under ever more luxurious formats. The medical-specialist, the Wall-Street lawyer, the laboratory technician find that if they do not keep up an ever increasing amount of professional reading, their classroom knowledge becomes quickly obsolete.

In different ages different types of reading tend to predominate. In a very profound sense we can gain insights into the soul of a single human being or of an entire society by studying its reading habits. Sociologists and religious leaders who have made such a study of present-day reading trends find that *homo sapiens* in the 20th century is increasingly interested in reading for mere pleasure or for personal advantage. His preference is for books that afford "good entertainment" or which are useful to him in rounding out his vocational training. Not that there is anything wrong with recreational reading as such; it is sometimes a "must." But a steady diet of light reading can only make the mind and soul pasty and flabby—as a steady diet of chocolates and cream-puffs would do to the body. And if this reading is immoral, as it so frequently is today, it smothers the soul like a poisonous gas, often before we have time fully to appreciate what is happen-



ing. Professional, vocational reading, too, is absolutely essential in our age of microscopic specialization, but a total preoccupation with what is purely practical or pragmatic eventually blunts all taste for the spiritual. The souls of modern men are like tender, exotic plants set against a bleak, hostile environment. Only solicitous and continuing care will save them from the frost-bite of contemporary scepticism or the mid-summer mildew of a crass, shameless materialism.

Are we willing to take the necessary steps to preserve the *supernatural* point of view in our naturalistic society? To keep intact our lines of communication with God in amoral, anti-God surroundings? Prayer, devout and frequent participation in the Church's sacramental and liturgical life, will always remain the primary means to protect and nourish our interior life of grace. But it is a mistaken notion to think that if we are conscientious, practicing Catholics we need not bother with spiritual reading. We should remember that the human mind is ever active and the sights and sounds received from the outside world have a way of insinuating themselves into man's highest faculties—the intellect and the will. It is through the mind and will, elevated by grace, that man has immediate contact with God. If these two faculties can be turned away from their Divine object, then the whole man becomes earthbound. If day by day we hear objections raised against the Catholic Church but never deepen our knowledge of the mysteries of the Faith; if luxury, pleasure, economic security are constantly extolled, but we never ponder the potentialities and nobility of that supernatural life in which every Catholic in the state of grace participates; if we neglect the saints of God to dote on millionaires, movie stars, political idols, can we promise ourselves that our sights are not being gradually lowered from heaven to earth, that the heart, once fixed wholly on God, will not begin bit by bit to yield to earth's strong gravitational pull?

Preaching, vital though it be, is not intended to stand by itself as an adequate source of information for our Catholic Faith and the practices of the interior life. We must fortify ourselves against a society impregnated with false, secular values and ideals by *daily* spiritual reading. Such spiritual reading will serve to recall and underscore the instructions and admonitions received in previous sermons or conferences. If the godless do not set aside their weapons from weekend to weekend, neither should we.

But we would be drawing a very pale and shallow sketch of the role of spiritual reading in the life of the modern Christian if we indicated only its negative, almost military functions. If spiritual reading seems today to be a defensive "must," it does not for that reason cease to hold out to the Christian who uses it in a prayerful and docile spirit, those same rich benefits which it has offered to Christians through the centuries.

Too often we think of spiritual reading as an academic exercise, as a formal study of spiritual things in much the same way as geometry, for instance, is the study of "the relations, properties, and measurements of solids, surfaces, lines, and angles." To approach spiritual reading in this way would be to take the letter without imbibing the spirit. All spiritual books are in a very true sense nothing more than an extension of the Scriptures, and especially the Epistles and Gospels of the New Testament. We do not mean by this, of course, that spiritual books share in the Bible's divine inspiration, but rather that the only reason for their existence is to reiterate and explain the essential Revelation contained in the two Testaments and the Church's Tradition. That is why the Scriptures must ever remain the core and the standard for all spiritual reading. When we read the Scriptures our primary goal is certainly not an academic one. We strive for a greater knowledge of God, but a knowledge which terminates in greater love; we seek for the Divine Son clothed now in the flesh of human words, as He is foreshadowed in the Old Testament, as He is revealed as our Saviour and Exemplar in the New. We immediately see the absurdity of thinking of St. John's fiery and ecstatic fourth Gospel, the Gospel of Love, as though it were a textbook. But we do not so easily see the incongruity if our choice of a spiritual reading book happens to be one that is decidedly theological in content; perhaps even a sharp challenge to our powers of concentration. All spiritual reading derives its unity of purpose from the Sacred Scriptures. While the Scriptures are a revelation of new knowledge, most profoundly and most fundamentally, they are a revelation of infinite love. The four Gospels, the crown of God's Revelation, announce the tidings of eternal life and the means for our attaining that life. Until we enjoy beatific union with God in heaven, the Scriptures, and by way of extension all spiritual reading, is intended to foster a union of love, a union of wills, human and divine, as a foretaste of eternal life.

Spiritual reading exercises somewhat the same role in nourishing and sustaining the soul, as food does for the body. This is

because spiritual reading is not an isolated practice without any organic connection with other spiritual exercises. So many well-intentioned souls endure fruitless, tedious meditations precisely because they have missed the vital, organic connection between spiritual reading and the interior life. Spiritual reading, the right kind of spiritual reading, i.e., the right book read in an intelligent, prayerful manner, is preliminary to and a necessary requisite for all profitable meditation.

Perhaps a comparison will help to clarify this most important role of spiritual reading in the cultivation of an interior life. We have claimed that spiritual reading is like food for the soul, but it would probably be more accurate to compare it to grist for the mill. It will never be fused into the spiritual bloodstream until it has been masticated or processed by meditation and finally assimilated by mental prayer. Spiritual reading divorced from meditation and mental prayer may add to our store of intellectual knowledge, may suggest fleeting pious thoughts and resolutions, but it will never really become a part of our spiritual organism; it will never really be effective in producing good resolutions or the carrying out of these resolutions. We do not intend to indicate here in any detail ways in which we may perform our spiritual reading with a conscious eye to the meditations and mental prayer that are to follow. Our intention is to underscore what must always remain the primary function and benefit of spiritual reading. We do this to encourage those who do not have regular spiritual reading to begin the practice; to suggest to those who have found spiritual reading wanting or at least not as profitable as they had hoped, that the reason may very well lie in their failure to relate spiritual reading to their other spiritual practices. Religious and clerics have assigned periods of meditation and mental prayer. But every Christian can and should practice meditation and mental prayer—each according to his capacity and state in life. If you have picked the right spiritual book for your needs and personal interests—and the subsequent articles of this issue will help you to make a prudent choice—meditation and mental prayer should lose much of their apparent formalism and complexity.

Thus, if it is not left truncated but is brought to its intended perfection, spiritual reading will give us a greater facility in talking to God *throughout the routine of daily life*. When we begin in this way to consecrate life's little humdrum moments, when we stop "killing" time and start sanctifying it, when our thoughts

are no longer trivial but Christ-centered, we are already well on the way to the development of a deep, fervent interior life.

We hear pleas on all sides today for a reassertion of the dignity and significance of the individual personality. Dwarfed by sky-scrapers, driven to near despair by prospects of total nuclear war, beguiled and brainwashed by high-pressure advertising, victimized by skilled propaganda, "exposed" by the psychoanalysts, plotted on graphs by the sociologists and statisticians, "despiritualized" by the anthropologists, men seem more like dumb cattle than the masterpiece of God's earthly creation. They let others not only suggest what they are to think and what they are to consider desirable, but they even permit them to manipulate their emotional life. As a result the modern personality tends to be colorless and stunted. It is utterly incapable of planning and daring great things. Spiritual reading offers a powerful antidote to present-day passivity, despondency, escapism. Spiritual reading, particularly where it is joined to meditation and mental prayer, encourages us to think for ourselves, to be reflective, to take personal initiative. In emphasizing God's beneficent, all-powerful Providence, the uniqueness of man and his sublime destiny, the inner strength and cohesion of the Mystical Body, spiritual reading helps to revive and enlarge man's spiritual faculties, making them fitter instruments to make a contribution, however small, to the Church's vast and difficult programs, so needful today to subject the world to Christ's kingship.

This plea for spiritual reading is not an unreasonable one. If we spend so much time, money and energy to preserve our physical health, can we do less for our spiritual well-being? Catholics often devote a great deal of outside time to ensure their professional competence as businessmen, doctors, lawyers, etc., but what of their primary obligation to "keep up" spiritually? If athletes have daily practice to keep in perfect form, should the athletes of Christ train only sporadically and half-heartedly? Fifteen minutes a day spent on spiritual reading will bring immense spiritual dividends which will last into eternity; a spiritual insurance policy of which we are both payee and beneficiary. There are few people today who do not allot a great deal more time than this to entertainment. If we cannot afford to pass up our meals on the excuse that we "haven't the time," neither can we neglect spiritual reading, the food of the soul, because we "haven't the time." It is a question of values and spiritual values should always be given first place.

Many in this T.V. age have lost the habit of reading books and the prospect of a spiritual reading book frightens them away. But if a book seems too big a project now, you can start with a great variety of interesting, helpful pamphlets which are easily accessible to an increasing number of Catholics. Many of these pamphlets are extremely attractive and profitable in themselves, and often have the effect of whetting the appetite for something more substantial. This is one way to break in easily.

There was a time when most spiritual reading books were a real chore to read. The colorless, unimaginative format, the archaic style, the pietistic tone usually had a deadening effect on even the most enthusiastic. Fortunately, the situation today is entirely different. Among the deluge of spiritual books published in recent years there are certain to be an ample number to meet your personal needs and stylistic preferences. Though style and format are only accidentals, they are very important accidentals and can make all the difference in determining whether or not a beginner will continue in his resolution to read spiritual books.

Spiritual books are selling as never before and an increasing number of pastors, alive to the eagerness of their parishioners for specifically Catholic literature, keep a well-stocked pamphlet rack at the rear of the Church. The Catholic Book of the Month Club, parish Book Discussion Groups, and a host of similar organizations reveal the great hunger of the faithful for the *fullness* of Catholic truth. Spiritual reading has become an integral part of the full Catholic life. Active lay participation in the Liturgy, above all the Sacrifice of the Mass, more frequent reception of the Eucharist, the reading of the Scriptures and the works of the saints and spiritual masters all testify to the encouraging vitality of present-day Catholic life.

If you have not yet begun, now is the time to make spiritual reading an integral part of your life as a Catholic—a sublime and all-rewarding quest for Christ, hidden beneath the sacrament of the written word!

## PLANNING OUR READING

John Burke, O.P.

**N**OW THAT we are convinced that spiritual reading is essential to progress in the spiritual life, it would seem that the only thing left to do is to pick up a book and start reading. Which one? Well, any one. Look at the advertisements in the Catholic paper, pick one that is attractive and start reading.

It is at this point that many, convinced of the desirability and even the necessity of spiritual reading, have given up the ghost in the matter. One look at the extensive advertising by Catholic publishers and the hardiest soul is plunged into dismay. Where should one start? It is not a question of not enough books, it is a question of too many. And each day sees an increase in the number of books to choose from.

To solve this problem of selection, we must bear in mind the purpose of our spiritual reading. As has been indicated in the previous article, it is ultimately directed towards mental prayer. It provides the matter for our meditations, the motives for our acts of love, the substance of our resolutions. Because of this common end, even though individual needs, inclinations and abilities will vary, certain general norms can be established to aid each one in profiting as he should from the time and money invested in this important exercise of the spiritual life.

We are used to planning in all phases of our life: budgets for the household, curricula for our children, highway planning for our cities, and military planning for our nation. Since planning is such an accepted part of modern life and so essential to it, it is not surprising that planning is equally important in building up the spiritual edifice of our souls.

The advantages of planned spiritual reading are manifold. First, as we pointed out, the plethora of books available renders it impossible for one individual to read all of them. This sheer quantity, to say nothing of quality, demands selectivity. By prudent selection we can avoid useless reading which does not contribute to our efforts to advance in mental prayer. For it can happen that in our desire to read too much, we think too little. Instead of try-

ing to penetrate and absorb prayerfully the matter at hand, we might rush through it just so we can go on to something new. In other words, it provides a measure for our rate of reading: neither so fast that we are not able to think, nor so slow that we lose all zest for reading.

A planned program eliminates from the outset those books which deal with less important and less beneficial matter while at the same time no necessary area of development is neglected. Because the matter to be covered is carefully laid out, harmful gaps are avoided and needless repetitions excluded. Moreover, if our reading were haphazard and depended only on the mood of the moment, it could happen that when the mood passed, so would all our desire for any kind of spiritual reading. Or it might be that we would become so satiated with one type of fare that we would be inclined to drop reading altogether. If, on the other hand, due allowance is made for our changing tastes and dispositions, when one kind of reading no longer appeals to us, we can switch to another and perhaps lighter diet, so continuing to nourish ourselves on the things of the spirit. In this way our reading will be continuous and vital, maintaining our interest and enabling us to establish a habit which will add ease and pleasure to our interior life.

Because excessive and useless reading is thus eliminated, we will have more time to keep abreast of the latest trends in reading which are solidly beneficial and of interest to us because of our likes, vocation, or what is more important, the workings of the Holy Ghost in our own souls.

Another danger presents itself to the chance reader of spiritual books. In his efforts to learn more of the dogmatic basis of his spiritual life, he may become wholly absorbed in the intellectual side of his development while neglecting the affective side. This aberration can easily come about through a failure to apply the great truths he learns to his own existential situation. The effects of this unbalance will soon become evident in his mental prayer. The motives of love being obscured by abstract doctrinal considerations, his prayer will soon cease to be true prayer and become instead dry, abstract meditations with no positive application to his own life. At the opposite extreme is the more common danger that affective reading without the necessary intellectual penetration of the mysteries of our faith will result in a weak sentimentalism and a desire for emotional satisfaction. Planned reading will enable us effectively to utilize both the in-



tellectual and volitional aspects of reading without danger of excess in either direction.

Finally, our reading road map lays out clearly and unmistakably the routes we are to follow, the goals we are to achieve and the distances we have to travel on our journey to spiritual perfection.

Now, there are a number of different plans available today, each of which has its peculiar merits and which can be used to advantage. For example, Frank Sheed has published an excellent booklet, *Ground Plan for Catholic Reading* (Sheed and Ward), which provides an extensive and easily available program. *Cross and Crown* (June 1958) also provides a plan. However, in using any prepared booklist, it is necessary to recall that they must be adapted to one's own needs; and furthermore, because they are quickly dated, must be constantly revised. But whatever plan is used, all have certain aspects in common.

First, all are agreed that a certain portion of our reading must be devoted to the fundamentals of the spiritual life. Some call it "the total view," others refer to it as "the doctrinal foundations." No matter what name it goes by, it amounts to the same thing: a reading of Sacred Scripture itself (along with pertinent commentaries as necessary), and the basic works of a recognized master of the spiritual life. These two sources will give us a foundation of basic dogmatic and moral truths on which to build the superstructure demanded by our vocation in life. Individual needs are to some extent diverse, but all Christians share a common need for the basic truths of faith and the spiritual life. It is the function of this first part of the program to provide for these common basic needs.

Aside from this basic reading, however, there are other special areas which must be considered by the prudent Christian. Catechism knowledge is not sufficient for real growth. The truths learned as a child satisfy the child and contain the seed for adult living, but they are not the full flower of Christianity. Like any seed, these truths must be nurtured by the Christian as he advances in grace and wisdom.

Special areas will be determined in each case by our taste, interest or vocation. When the basic truths have been acquired in any given segment of our reading, we will want to penetrate more deeply into the truths already known, investigating and meditating upon the finer points of doctrine, drawing out their implications, seeing their ramifications and considering special



difficulties or aspects which might strike us. Planning should take this, too, into account. If one were a parent, for example, a whole new field of reading for Catholic parents would be opened up. Under such topical reading, we would have books on child-rearing, sex instruction, prayers for children, the sacramental life for the young Christian, and the liturgy for the family. Again, converts would have unique interests and needs to be taken into consideration. So would other special groups such as Third Order members, doctors, lawyers and business men.

One detailed example would, perhaps, clarify this last point. For the past few years a program of planned spiritual reading has been used to great advantage in preparing Dominican students for the priesthood in St. Joseph's province. These young men come to the Order with diverse backgrounds. As a result, not all have read the same books or have the same preferences. To get them started on the planned use of books, it was suggested that they make a list of all the books they had read according to various topical divisions, like meditation and mental prayer, Our Lady, or the priesthood. After this, they submitted the list to a spiritual director who, because of his training and experience, was in a position to advise them on their future reading. By having the list in front of them, they could see what areas had been sufficiently covered, what needed supplemental reading, or what, through oversight, had been neglected. As time progressed, newly read books were added to the list of those already read, thus supplying for any deficiencies and extending areas of investigation. Under such a procedure, by the end of the seven-year training period, every student could be assured that he had a good foundation in the spiritual life, one upon which he could continue to build with confidence throughout his priestly career.

In conclusion then, it is clear that in spite of the necessity of good spiritual reading, all the books which would aid our mental prayer cannot be read everyday, or even within a relatively short period of time. Therefore, it remains that only by prudently organizing our reading, not just for today or tomorrow, but for the total period of our pilgrimage on earth, can we utilize the wealth of reading matter available to us. By carefully plotting where we are going and how we are going to attain our destination, we can acquire good reading habits so that without undue effort or fatigue we will learn to know and to love God a little more each day. In this way our life becomes a truly Christian life, a life superbly imaging the intimate Life of God.

## READING FOR DOMINICAN SPIRITUALITY

Justin M. Cunningham, O.P.

**I**S SPIRITUAL READING really necessary in Dominican spirituality? Admittedly this is an odd way to begin an article on Dominican spiritual reading. Yet the answer to this question is perhaps even more surprising. A glance at the classic sources of Dominican spirituality will reveal little or no mention of spiritual reading—as now understood—as an exercise of the interior life. The fact is that Dominicans of earlier centuries—most of our saints included—were unfamiliar with such a thing as formal spiritual reading.

Spiritual reading like meditation or fixed times for mental prayer is a relative newcomer to Dominican spirituality. Earlier centuries would have found it somewhat ridiculous to assign a special period of the day to mental prayer. After all, a Dominican is a contemplative by vocation and to assign a special period to contemplation is similar to assigning a fixed time for breathing or living. Likewise Dominican religious and tertiaries and any Catholic intellectual attracted to the ideals of the Order are dedicated to the pursuit of sacred truth. The assiduous and prayerful study of sacred things, this uniquely Dominican means to sanctity, is a life-long project. Why then plan a spiritual reading program for those whose study should perform the same function?

The answer is that spiritual reading, like meditation periods, is an emergency measure, an exercise made necessary by the changed conditions of modern life. Never before have there been so many distractions around us, so little of the spiritual. The spirit of recollection has become a rarity. It is quite reasonable in such an atmosphere as ours to assign a particular period to mental prayer in order to guarantee a certain minimum of recollected prayer for each day. Similarly, the danger inherent in any intellectual vocation, that of a proneness to intellectual pride or intellectualism, is even more pronounced today. In a civilization given to specialization and departmentalization, a hurried and noisy pace, it is only too easy to confine study, even of the most sublime divine truths, to cold and abstract speculation. Dominican study, which should be personal, total and contemplative, ordered to the greatest charity, can easily become impersonal, a purely intellectual exercise and not a work of mind and heart together.

This danger of intellectualism has been recognized from the very beginning of the Order. Blessed Humbert in writing on study devoted as much attention to a condemnation of science without virtue as he did to the importance of study and science itself. The classical Dominican remedy to dry and impersonal study has been the Divine Office. Spaced throughout the day and night, a devout and solemn recitation of the Divine Office quickened the devotion of the brethren and helped keep their study a continuous and ascending spiral of increasing knowledge and love of God. Far from impeding study, frequent recourse to liturgical prayer enriched and restored the balance between the intellectual and affectual life. For, as Father M-V. Bernadot, O.P. points out, ". . . the truth for which the religious searches in books he finds in the liturgical formulas, no longer abstruse but living, clothed with love, more suggestive, more penetrating."<sup>1</sup> St. Thomas recognized this in his method of study. He made rare use of the dispensations from choir duties to which his great work entitled him. He stated the reason himself: "I renew my devotion that I may later elevate myself more easily to speculation."

Dominican spiritual reading then is an attempt to regain this spirit of prayerful study, the contemplative spirit. It is a remedy for the inroads of modern living on study time, recollection, the liturgical and contemplative atmosphere. If the vicissitudes and exigencies of modern life do not allow us proper time or dispositions for prayerful study, daily spiritual reading will guarantee interior development. If the study time is available but for various reasons the development of virtue is not proportioned to the increase in knowledge, then spiritual reading works to restore the balance between growth in the knowledge and the love of God. In short, Dominican spiritual reading is a modern supplement to the Dominican life of study. Like that life of study it is ordered to divine contemplation which is itself ordained to the greatest charity, so great that it overflows to others: *contemplata aliis tradere*.

\* \* \*

Having considered the place and need of spiritual reading in Dominican spirituality, we might now ask what reading should be done. The previous article outlined in general terms the "what" for spiritual reading. We shall try here to outline more particularly what should be read by Dominican religious and tertiaries or any intelligent Catholic attracted to the Dominican ideal.

The first place in Dominican reading, as in study, is held by Sacred Scripture. A knowledge of the inspired word of God is basic

to any growth in the interior life just as it is basic to any acquisition of sacred truth. If we go directly to the Scriptures we are following the Dominican tradition and capturing the Dominican spirit. St. Dominic manifested an extraordinary love for the Bible, particularly the Gospel of St. Matthew and the Epistles of St. Paul. Since the liturgical spirit is so much a part of Dominican living, special emphasis should also be laid on a study of Scripture in relation to the liturgy. This would include the Psalms, the lessons from the Old and New Testament used in the Divine Office and Mass (particularly the beautiful lessons of the Advent and Lenten liturgy), the Gospels and the Epistles of St. Paul. The use of commentaries on Scripture, suited to personal needs and capacities, as well as periodic reading of a life of Christ should round out this section.

Secondly, reading should be done for a specifically Dominican spiritual background. The primary source and guide will always be St. Thomas. Whether he is read directly or not depends on individual capabilities. At any rate, in order to insure a broad, solid foundation with no notions foreign to the Dominican spirit, there had best be regular reading of recognized masters of the spiritual life, preferably Dominican or Thomist. Such would be the classical works of Louis of Granada, O.P.; *The Three Ways of the Spiritual Life* and *The Three Ages of the Interior Life* by Father Garrigou-Lagrange, O.P.; *This Tremendous Lover* by Dom Eugene Boylan, O.C.S.O.; Dom Marmion's *Christ, the Life of the Soul*. Again, the choice of one or another basic work depends upon the capacities and taste of the individual.

After this reading for the "total view," attention should be paid to sectional reading. This would include works on mental prayer and contemplation for growth in the life of prayer, various writings on the Mass and the Sacraments, the virtues, as well as on Dominican devotions. Also included would be reading of lives of the saints with principal attention given to Our Lady, St. Joseph and the saints of the Order. The latter will provide us with concrete examples of Dominican spirituality and present its ideals in a particularly human setting. The book-list found elsewhere in this issue provides specific titles to choose from on this section.

Lastly, special attention ought to be paid to reading on our particular office in life: the priest on the priesthood and Mass; the religious on the religious life and the vows; the lay person on the duties of his state and work in life. All sections taken together with this last should then blend into an integral, broad and solidly doctrinal foundation in the interior life.

A discussion of Dominican spiritual reading would be sadly incomplete if some thought were not devoted to the "how" of this exercise. The way we read is equally if not more important than what we read; how well we read is infinitely more important than how much.

A testimony of the spiritual life of St. Dominic, "The Nine Ways of Prayer," provides us with a succinct and beautiful summary of the proper way to read:

"Our father . . . withdrew to some solitary place, to his cell or elsewhere, and recollected himself in the presence of God. He would sit quietly, and after the sign of the cross, begin to read from a book opened before him. His spirit would then be sweetly aroused as if he heard Our Lord speaking, as we are told in the Psalms: 'I will hear what the Lord God will speak to me'."<sup>2</sup>

Notice first of all the close affinity between reading and prayer. The above exercise of St. Dominic comes down to us as his eighth way of prayer; it was done in the prayerful atmosphere of privacy and quiet; it was recollected and devout, preceded by the sign of the cross; it was attentive and meditative. It was, in effect, a prelude to prayer: ". . . he quickly passed upwards from reading to prayer, from prayer to meditation, and from meditation to contemplation."

Dominican spiritual reading then should be done thoughtfully, reflectively, meditatively; it corresponds to what is commonly called meditation. Like Dominican study it aims for a permanent acquisition of truth. If the reading is quick and superficial the time is wasted. Such, too, is the case if we fail to return to books that have benefited us for a second and even third reading. Along with the Gospel of St. Matthew and St. Paul's Epistles St. Dominic always carried the *Conferences* of Cassian, a classical work on the spiritual life. The *Conferences* were also fondly read and reread by St. Thomas.

If in our reading we come across sections that have particular applications to our lives, or thoughts that especially impress us, these can be underlined or jotted down in a notebook. The highlights of any work are thus set before us for future reading or reference. They are also singled out for possible use in mental prayer and can be really fruitful in establishing prayerful union with God if they have the power to grip the heart immediately.

Finally, we might note St. Dominic's attitude as a listener: "His spirit would then be sweetly aroused as if he heard Our Lord speaking." Since the Dominican vocation is an intellectual one, the tendency

is to think and reason too much in prayer and reading. We too often fail to listen. This is manifested in approaching spiritual reading with an overly-critical attitude, a tendency which would make spiritual reading as personal and affectual as an exercise in grammar. This is not to rule out discernment in reading. But once a reputable author and work has been chosen, then we should strive to read in a spirit of faith, seeking to profit by what is read rather than to criticize. As Father Lagrange points out, "The spirit of faith will make us see God Himself in spiritual works."<sup>3</sup> This is the spirit that makes us a listener and not purely a critic, a disciple and not the master; spiritual reading remains what it should be: a work of mind and heart together.

\* \* \*

For a Dominican, then, spiritual reading pertains to his dedication to the assiduous study of sacred truth. It is as broad and sublime as the object of that study. Indeed, it encompasses all of sacred truth but in a personal and more concrete fashion. It is, therefore, an aid to his study, enlivening it, warming it, raising it more surely and easily to the prayerful heights which his vocation demands. It guarantees that every advance in learning is accompanied by a growth in virtue.

Moreover, this reading, like true study, is not hurried but reflective. Recollected and reverent, it is permeated with a spirit of faith and docility. The reader listens for the voice of God, meditates upon what is said in order to absorb and assimilate it. Dominican spiritual reading corresponds to what many modern authors term meditation—the beginning of mental prayer. It is profitable and useful only when it nourishes true contemplative prayer.

St. Thomas once likened all that he had written to straw. The same figure applies readily to spiritual reading. In a very real sense its content is as insignificant as straw, a vague imaging of the Reality that is God. In an equally true but more pointed sense, the matter of spiritual reading is dry and sterile of itself, like straw. Yet it is also capable of feeding a fire and warming the soul to heavenly things once it is sparked with the light of divine charity.

#### FOOTNOTES

<sup>1</sup> M. V. Bernadot, O.P., "The Place of the Liturgy in Dominican Spirituality," translated by Anselm M. Townsend, O.P. Bruce, 1934. p. 93.

<sup>2</sup> Andrew M. Kolzow, O.P., "The Nine Ways of Prayer of St. Dominic," *Reality*, Summer, 1956.

<sup>3</sup> R. Garrigou-Lagrange, O.P., *The Three Ages of the Interior Life*, vol. 1, translated by Sr. M. Timothea Doyle, O.P., B. Herder, 1957. p. 253.

## SPIRITUAL READING PROGRAM

This program is directed toward a twofold objective: a solid foundation in the spiritual life in general; sectional or topical reading on *three* major areas of concentration—*Prayer; Liturgical Life and Worship; Obligations of State.*

### I. BASIC FUNDAMENTAL READING ON THE SPIRITUAL LIFE

#### A. *Daily reading of Sacred Scripture*

1. *New Testament*—Christ in the Gospel (Frey: Conf. of Precious Blood); Gospels, Acts, Epistles (esp. St. Paul)
2. *Old Testament*—Read in the original context, excerpts used in ferial Masses during Lent and Advent.

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N.B. The best modern version of the Bible is in French: *La Sainte Bible* (Les Editions du Cerf, Paris).

#### B. *Commentaries:* Use to check and supplement, not to supplant, daily reading of Scripture itself.

*St. Thomas*—On Sts. Matthew, John and Paul  
*Ceuppens, O.P.*—On St. Paul  
*Voste, O.P.*—On St. Paul  
*Bullough, O.P.*—St. Paul and Apostolic Writings  
*Prat, S.J.*—The Theology of St. Paul  
*Boismard, O.P.*—Prologue of St. John  
*Martindale, S.J.*—Gospel According to St. John  
*McNabb, O.P.*—New Testament Witness to Our Lady  
New Testament Witness to St. Peter  
*McKenzie*—Two-Edged Sword  
*Robert-Tricot*—Initiation Biblique  
*Heinisch*—Theology of the Old Testament  
The New Catholic Commentary  
*Hauret*—Beginnings, Genesis and Modern Science  
*Vawter*—A Path Through Genesis

#### C. *Life of Christ:* Periodic reading, perhaps annually during Lent and Advent, gives freshness and vitality to Scripture reading.

*Oursler*—Greatest Story Ever Told  
*Bishop*—Day Christ Died  
*Farrell, O.P.*—Only Son  
*Ricciotti*—Life of Christ  
*Lagrange, O.P.*—Gospel of Jesus Christ  
*Prat*—Life of Christ  
*Didon, O.P.*—Jesus Christ (2 Vols.)

*Heris, O.P.*—The Mystery of Christ  
*St. Vincent Ferrer*—Christology from Sermons of St. Vincent Ferrer  
*Marmion*—Christ in His Mysteries (Liturgical Life)  
*Goodier*—Passion of Jesus Christ  
     Public Life of Jesus Christ (2 Vols.)  
*Grandmaison, S.J.*—Jesus Christ (2 Vols.)  
*Adam, Karl*—The Son of God  
     Christ, Our Brother  
*Leen*—In the Likeness of Christ

- D. *Basic works of recognized masters of the spiritual life*  
     Read two or three times weekly for 10-15 min.  
     Three or four times weekly on other major areas of concentration  
*Garrigou-Lagrange, O.P.*—Three Ways of Spiritual Life  
*Jarrett, O.P.*—Meditations for Layfolk  
*Harrison, O.P.*—Credo  
*Farrell, O.P.*—My Way of Life  
     Companion to the Summa (4 vols.)  
*Sheed*—Map of Life  
*Marmion, O.S.B.*—Christ the Life of the Soul  
*Philpott, O.P.*—Spiritual Doctrine of Marmion  
*Boylan*—This Tremendous Lover  
*Petitot, O.P.*—Introduction to Holiness  
*Garrigou-Lagrange, O.P.*—Three Ages of the Interior Life  
*Arintero, O.P.*—Mystical Evolution  
*Buckler, O.P.*—Perfection of Mary by Charity  
*P. Marie-Eugene, O.C.D.*—I Want to See God  
*St. Francis de Sales*—Introduction to the Devout Life  
     The Love of God  
*Louis of Granada*—Summa of the Christian Life  
*Faber*—Collected Works  
*Rodriguez, S.J.*—Practice of Perfection and Christian Virtues  
*Tanqueray, S.S.*—The Spiritual Life  
     (St. John of the Cross; St. Theresa of Avila)  
     (The Fathers: St. John Chrysostom; St. Bernard)

## II. SECTIONAL OR TOPICAL READING ON THREE MAJOR AREAS OF CONCENTRATION

### A. Prayer

1. *Mental Prayer*: Including spiritual reading, meditation, contemplation and related subjects.  
*Wilberforce, O.P.*—An Easy Method of Mental Prayer  
*Ridolfi, O.P.*—A Short Method of Mental Prayer  
*McNabb, O.P.*—The Craft of Prayer  
*Boylan*—Difficulties in Mental Prayer  
*St. Thomas Aquinas*—Three Greatest Prayers  
*Osende, O.P.*—Fruits of Contemplation  
*Egan, O.P.*—Meditation and the Search for God (Thomist Reader '57)  
*Valentine, O.P.*—Whatever He Shall Say



*Lercaro, Card.*—Methods of Mental Prayer

*Leen*—Progress Through Mental Prayer

*Liberman*—Living With God

*Houslander*—The Comforting of Christ

*De Caussade, S.J.*—On Prayer

*De Jaegher, S.J.*—One With Jesus

*Dehau, O.P.*—The Living Water

*Rohrbach*—Conversation with Christ

*Guardini*—The Lord's Prayer

2. *Marian Prayer*—Little Office, Rosary, Shrines, Cult of B.V.M.

Read books annually, especially in May and Oct.

Saturdays throughout the year

*Bernadot, O.P.*—Our Lady in Our Life

*Hugon, O.P.*—Sanctity Through the Rosary

*McNabb, O.P.*—Mary of Nazareth

*Jarrett, O.P.*—Our Lady of Lourdes

*Schwertner, O.P.*—The Rosary

*De Marchi*—Crusade of Fatima

*Walsh*—Our Lady of Fatima

*McGlynn, O.P.*—Vision of Fatima

*Murphy, O.P.*—Psalms of the Little Office

*Bossuet*—Devotion to the Blessed Virgin

*Garrigou-Lagrange, O.P.*—Mother of Our Saviour

*Philipon, O.P.*—The Mother of God

*Philippe, O.P.*—Blessed Virgin and the Priesthood

*Ryan, O.P.*—Our Lady of Fatima

*Most*—Mary in Our Life

*Palmer, S.J.*—Mary in the Documents of the Church

*St. John Eudes*—The Admirable Heart of Mary

*Lynch*—A Woman Wrapped in Silence

*De Montfort*—The Secret of the Rosary

True Devotion

*Houslander*—The Reed of God

## B. Liturgical Life and Worship

### 1. Liturgical Works

*Kilgallon & Weber*—Life in Christ

*Howell, S.J.*—Of Sacraments and Sacrifice

*Roguet, O.P.*—Christ Acts Through the Sacraments

*Fearon, O.P.*—Graceful Living

*Joyce*—Catholic Doctrine of Grace

*Jarrett, O.P.*—No Abiding City (12 Lenten Conf.)

*Marmion, O.S.B.*—Christ in His Mysteries

*Murphy, J. L.*—The Living Christ

*Pepler, O.P.*—Lent: A Liturgical Commentary on  
the Lessons and Gospels

*Weiser, S.J.*—The Christmas Book

The Easter Book

*Pierik*—The Psalter in the Temple and

The Church

*Guardini*—The Church and the Catholic

*Guardini*—Sacred Signs  
*Parsch*—The Church's Year of Grace

## 2. The Eucharist

### a. As Sacrament:

*Vonier*—Key to the Doctrine of Eucharist  
*Bernadot, O.P.*—From Holy Communion to the Bl. Trinity  
*McNabb, O.P.*—God's Good Cheer  
*Joret, O.P.*—The Eucharist and the Confessional  
*Louis of Granada, O.P.*—The Blessed Sacrament  
*Bl. Julian Eymard*—The Light of the Monstrance  
*Faber*—Blessed Sacrament  
*Merton*—The Living Bread  
*Houselander*—The Passion of the Infant Jesus

### b. As Sacrifice:

*Daniel-Rops*—This is the Mass  
*Chery, O.P.*—What is the Mass?  
*Crofts, O.P.*—The Fullness of Sacrifice  
*Roguet, O.P.*—Holy Mass  
*Frenay, O.P.*—The Spirituality of the Mass  
*Gühr*—Holy Sacrifice of the Mass  
*Knox*—The Mass in Slow Motion  
*Guardini*—Meditations Before Mass  
*Parsch*—Study the Mass  
*Jungmann, S.J.*—The Sacrifice of the Church

## 3. Penance

*Chery, O.P.*—Frequent Confession  
*Manning, Card.*—The Love of Jesus for Penitents  
*Wilson*—Pardon and Peace  
*Scharsch*—Confession as a Means of Spiritual Progress  
*Joret, O.P.*—The Eucharist and the Confessional

## C. Obligations of State

### 1. Perfection

*St. Thomas Aq.*—The Religious State  
*Lavaud, O.P.*—The Meaning of the Religious Life  
*Marmion, O.S.B.*—Christ, The Ideal of the Monk  
*Vann, O.P.*—Awake in Heaven  
*Beutler*—For Thee Alone (Retreat)  
*Leen—By Jacob's Well* (Retreat)  
*Knox*—A Retreat for Priests  
*Knox*—The Priestly Life (Retreat)  
*Boylan*—The Spiritual Life of the Priest  
*Montini*—Priestly Perfection

### 2. Vows and Virtues

*Marmion, O.S.B.*—Sponsa Verbi  
*Regamy*: Poverty  
*Valentine, O.P.*—Religious Obedience  
                     The Apostolate of Chastity

*Ple, O.P.* (Editor)—The Religious Life Series

Vol. 3 Obedience

Vol. 4 Poverty

Vol. 5 Chastity

*De Caussade, S.J.*—Abandonment to Divine Providence

*De Jaegher, S.J.*—The Virtue of Trust

*Vann, O.P.*—The Divine Pity

3. *Instruction of Youth*

(Obligation to cultivate, early in religious life, the necessary intellectual and moral virtues.)

a. *Sertillanges, O.P.*—The Intellectual Life

*St. Thomas Aquinas*—How to Study (Letter)

*Adler*—How to Read a Book

*Handren, S.J.*—A Little Learning

*Brennan, O.P.*—Learning and its Permanence

*Lennon, O.P.*—The Dean Speaks

*Donlon, O.P.*—Theology and Education

*Sheed*—Are We Really Teaching Religion?

b. *Brennan, O.P.*—The Image of His Maker

*Hock*—The Four Temperaments

*Maturin*—Self Knowledge and Self Discipline

*Chery, O.P.*—Frequent Confession

*Kelly, S.J.*—Modern Youth and Chastity

*Valentine, O.P.*—The Inside of the Cup

N.B.

1. All booklists are quickly dated—*keep this one alive*. It is not exhaustive—add to it and make it your own.
2. If impressed favorably on reading any book listed, follow that author when he has works on other subjects of interest to you. Especially true of your "basic" authors.
3. Keep abreast of *current reviews* of spiritual books:  
*The Critic* (Formerly Books on Trial)  
*Dominicana*  
 Check Bowker and Co's. semi-annual list of all paperback editions.
4. *Helpful tips* may be gathered from:  
*Frank Sheed*—Ground Plan for Catholic Reading  
 Reading Plan for Catholic Parents  
*Boylan*—This Tremendous Lover  
 (Ch. IX—Seeking Christ Through Reading)  
*Sertillanges*—The Intellectual Life (Especially Chap. VIII)  
*Dohen*—Spiritual Reading (Cross & Crown, June 1958)
5. For Dominican authors and saints check annually the Dominican Calendar Booklist.
6. An excellent article and booklist on Bibliotherapy for children appeared in *The Critic*, Nov. 1957.

## ROMAN JUBILEE

Angelus Walz, O.P.

### The "Angelicum" Celebrates Its Fiftieth Anniversary

**M**ORE THAN ANYWHERE ELSE, the present meets the past in Rome. The Pontifical Institute "Angelicum,"\* which first opened its doors in 1909, succeeded the more than three-hundred year old College of St. Thomas. St. Thomas Aquinas taught in Rome from 1265 to 1267 at the Dominican House of Studies at Santa Sabina on the Aventine. When the priory of Santa Maria sopra Minerva was founded in the center of Rome the school was transferred there, and in 1380 when the Order's headquarters were moved there by Blessed Raymond of Capua, the school fell under the eye of the Master General himself. Deserving professors have always distinguished it, and among them in the 16th century, Father James Nacchianti was outstanding. Pope Paul III esteemed him highly and created him bishop of Chioggia, and he became a zealous member of the great Council at Trent.

In 1567, when St. Pius V, the great pope of the Reform numbered St. Thomas among the Doctors of the Church, the former bishop of Cuzco, Peru, Monsignor Juan Solano, O.P. was inspired to found the College of St. Thomas at the Minerva, which opened its doors on August 4, 1577. Pius V's nephew, Cardinal Michael Bonello gave the college his generous support, as did the Masters General of the Order of Preachers. Under the celebrated theologian, Diego Alvarez, who was its regent from 1603 to 1606, the new college gained an enviable reputation.

The Casanatense Library was joined to the College at the Mi-

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\* The "Angelicum" is a College that is equivalent to an American University and comprises three Faculties: Theology, Canon Law and Philosophy, as well as Institutes of Social Studies and Spirituality.

nerva in 1698. This was the library that Prospero Lambertini, scholar and later Pope Benedict XIV, preferred above all others. However, hard times came to the College under Napoleon's rule. In the period of the Restoration after his fall, Father General Angelus Ancarani, who clothed Lacordaire with the habit of St. Dominic, endowed the College with an institute of physics, and later an observatory was added. But the chief strength of the school lay in philosophy and theology.

St. Thomas' College has never gone unheralded. Franz Hettinger refers to it with high praise; the Westphalian scholar Ernst Plassmann recounted his impression of Thomistic schooling in his books *The School of St. Thomas* and *The Philosophy of St. Thomas* (1857-1862). He dedicated these to his teachers at the College. The Spaniard Carbó, the Italians Guidi (sometime professor at the University of Vienna and subsequently Cardinal-Archbishop of Bologna), Guglielmotti, Reali and Pellegrinetti, the Corsican Zigliara and others helped to mold many a scholar at the school. In 1870 the "St. Thomas Academy" was established, but it floundered in the political storms of the times. Soon the Italian government began to persecute the College itself and even secularized the Casanatense Library. But the College of St. Thomas continued its traditions uninterrupted in lodgings outside the Minerva.

Pope Benedict XIII had granted the College the right to confer degrees in theology, and Pope Leo XIII extended these rights to the philosophy and canon law faculties. During his years as Regent, the lectures of Father Albert Lepidi gained renown throughout the city, and drew many distinguished prelates from other parts of the world as well. His successor, Father Buonpensiere, was almost as well known, and among the prominent men appointed to the faculty by Father General Andreas Frühwirth were Fathers Esser, Wehofer, Walsh, Noval and Blat. Among those studying for degrees at St. Thomas' College at this time were the future Cardinal Verdier of Paris, the future Archbishop McNicholas of Cincinnati, Bishop Vogt of Aachen, Father Martin Grabmann, and Father Grendel, later general of the Divine Word Missionaries. Pope Pius X raised the College of St. Thomas to the status of a papal academy during this period.

It was Father General Hyacinth Cormier who took the next big step in the history of the "Angelicum," moving the College to No. 15 Via San Vitale. This was accomplished on November 4, 1909, the saintly Pope Pius X receiving the professors and students in audience and classes beginning on the following day. The first Regent of Studies in the new edifice was Father Sadoc Szabó, the ex-Provincial of Austria-Hungary, who served in this capacity until 1927. On June

29, 1923 in his encyclical "Studiorum Ducem" commemorating the 600th anniversary of the canonization of St. Thomas Aquinas, Pope Pius XI said of the "Angelicum" that St. Thomas lives there as in his own house. It was during this same jubilee that Father Szabó published the *Xenia Thomistica*, established the "Thomist Union," and founded the alumni publication *Angelicum*. It was he who began the series of pilgrimages to the cities around Rome where the Saint had lived: Aquino, Roccasecca, Monte Cassino, Orvieto, Fossanova etc.

When the Italian government decided to dispose of the property of SS. Domenico and Sisto, which had belonged to a convent of Dominican nuns since the 16th century, a marvelous opportunity presented itself to enlarge the College, and the then Master General, Father Bonaventure Garcia de Paredes, took advantage of it. The "Angelicum" was now situated facing the Salita del Grillo and parallel to Villa Aldobrandini. Leading up to the noble façade of the church, on the north side, is a winged staircase enclosed by an elegant balustrade, and plots of green trees, courtyards, and a garden on the south side break the monotony of the massive stone buildings. On the east side stands a new half-circular building of vast proportions housing the library, lecture-hall, and other sections. The new buildings were inaugurated by Father Gillet, the Master General, on November 15, 1932, the very day on which the Church Universal was celebrating for the first time the feast of St. Albert the Great, Doctor of the Church. He was accordingly chosen co-patron of the "Angelicum," and the statues of the two holy doctors, Thomas and Albert, adorn the niches above the main entrance. Twelve Cardinals honored that remarkable celebration by their presence, among them Boggiani, Gasparri, Frühwirth and Pacelli.

So much for the exterior. Internally, the College proceeded under the rectorship of Fathers Michael Browne (1932-41), Emmanuel Suárez, Thomas Garde, Franz Ceuppens, the American Benedict Blank, and since 1955, Louis Gillon. In 1948 the International Seminary of St. Thomas was opened at the "Angelicum" for students who have no religious house of their own in Rome, and is under the able direction of Father Methodius Hudeczek of the Province of Cologne. The library, ever growing under Father Augustine Scherzer's care, has won considerable attention on the part of the Spanish, French and West German governments. In 1950, an Institute of Spirituality was joined to the faculty of Theology, and in the following year, one of Social Studies to that of Philosophy, which was later granted the right to confer degrees.

Among the professors on the staff is the jubilarian Father Reginald Garrigou-Lagrange, world renowned teacher and author. Although he has relinquished his chair as regular professor, he continues to draw a large audience to his special lectures. There are more than fifty professors and instructors on the faculty, and among them, worthy of special mention, Fathers Lumbreras, Lavaud, Gillon, Muñiz, Bender, Alvarez, Morán, McNicholl and Spiazzi. And among the deceased are never to be forgotten Fathers Schultes, Anton and Anselm Rohner, Merkelbach, Horváth, Hugh Pope, Vosté, Cordovani, Pégues, Hugon, Arintero, Noval and Barbado.

Former students of the "Angelicum" are Cardinal Chiarlo, the archbishops of Prague, Quebec, Ottawa, Trinidad, Oristano, Catania and Clossi, many bishops among whom are several Americans and Canadians, and priests of every continent engaged in the apostolate and the government of the Church. The alumni also include laymen who are playing a leading role in science and Catholic action, and Father Dominique Pire, O.P., the 1958 Nobel Peace Prize winner, completed his theological studies at the College of St. Thomas.

Physically the Academy is impressive in its quiet, protected position right in the heart of bustling, downtown Rome. There are modern, well-lighted classrooms, and the great lecture hall is used not only for academic exercises, but is set aside for religious and cultural assemblies from time to time. In this way, the "Angelicum" acquires a broader sphere in which to operate in the service of truth.

The "Angelicum's" Golden Jubilee has merited it the recognition of two Popes. On February 14, 1958, Pius XII received Father General Michael Browne, chancellor of the College, along with the officials, professors and students of the Academy in special audience. Welcoming the group heartily, the Pontiff delivered in Latin a fine address which emphasized the high position that the "Angelicum" now enjoys. He stressed the good that the College has done in presenting and developing the doctrine of Aquinas. He repeatedly commended to the "Angelicum" the care of the theological teachings of St. Thomas, whose word and exemplary life are a duty and an ideal, whose zeal for the Church of Christ glows from all his writings.

On December 20, 1958, after a student from Venice had defended his doctorate thesis at the Vatican before "Angelicum" professors, Pope John XXIII received the entire Academy, faculty and student body, in audience. Because the Chancellor, Father Browne, was in Manila with Cardinal Agagianian, the privilege of expressing the homage of the "Angelicum" to the Holy Father, went to his Vicar-General, Father Stephen Gómez. The Pontiff replied in Italian with

all his characteristic spontaneity and cordiality. He recalled his student days in Rome, spoke of Pope John XXII who canonized St. Thomas, and of Leo XIII, that great reviver of Thomism. He said that the doctrine of St. Thomas stands as a towering monument of human thought and communicates the certitude of Christian philosophy and theology in ever expanding fields of endeavor.

The "Angelicum" can indeed look back upon its considerable successes in days gone by. So too it can look to the future with confidence in its mission of serving in a special way the spirit and the teaching of the Angelic Doctor.



## **THE VERY REVEREND THOMAS F. CONLON**

On April 20, 1959, the Very Rev. Thomas F. Conlon, O.P., died suddenly at St. Mary's Priory in New Haven, Conn., where he had been stationed while fulfilling his assignment as missionary and retreat master. The cause of death was attributed to a heart attack.

Thomas Fidelis Conlon was born in Waterbury, Conn., on June 3, 1891. He attended St. Mary's Parochial School and was graduated from Crosby High School with high honors in classical studies. After his graduation from Aquinas College, Columbus, Ohio, he entered the Dominican Novitiate in Somerset, Ohio. He completed the required curriculum of philosophical and theological studies and also received the degree of doctor of literature and the licentiate of Canon Law in Washington, D. C. On June 15, 1917, Father Conlon was elevated to the Sacred Priesthood by the late Bishop Thomas J. Shahan of Catholic University.

As a young priest he was appointed Army chaplain in 1917 at Camp Shirley, Accotink, Va. Following this assignment, he taught Greek at La Salle Academy and Providence College, both in Providence, R. I.

Then he was appointed to the Dominican Eastern Mission Band and in 1928, he was made superior of the Western Missionary Band in Chicago, Ill. From 1931 to 1938, Father Conlon assumed the national directorship of the Holy Name Society. He also served as national director of the Rosary Confraternity and manager of the Dominican Publications Bureau. While acting as the executive secretary of the National Convention of Holy Name Societies, held in New York in 1936, over a national CBS radio hookup on the "Church of the Air" program, Father Conlon instituted the annual national observance of Holy Name Sunday on the second Sunday of January.

In 1938, Father Conlon was appointed pastor of St. Raymond's Church, Providence, R. I., where he remained until 1944 when he returned to his former role as a missionary and retreat master.

His labors were publicly recognized in 1937 when Father Conlon was decorated by Pope Pius XI with the Papal Cross—

"Pro Ecclesia et Pontifice." In 1951, the Dominican Order honored him with the title of Preacher General.

The Most Rev. John F. Hackett, D.D., auxiliary bishop, was the celebrant of a solemn pontifical Mass which took place in St. Mary's Church, New Haven, Conn., on April 23, 1959. The deacon was Rev. Thomas J. Smith, O.P., and the subdeacon was Rev. Richard A. Stone, O.P. Rev. Hugh J. McManus, O.P., preached the eulogy. Rt. Rev. Msgr. William J. Collins, V.G., acted as assisting priest and the acolytes were the Very Rev. J. T. Murphy, O.P., and Rev. L. R. Dolan, O.P.; Rev. T. E. Quinlan, O.P., was the thurifer.

Prominent among the many dignitaries present were the Very Rev. W. D. Marrin, O.P., Provincial of the Province of St. Joseph and also Monsignori Griffen, Morrison, Daly, Donnelly and Struck.

Father Conlon is survived by two sisters, Mrs. Bernard Reilly and Sister Catherine Thomasita of the Sisters of Charity, and by six brothers: William A., John A., George B., Raymond, James B., and Joseph A. Conlon. *Dominicana* extends its sincerest sympathy to the brothers, sisters, relatives and many friends of Father Conlon. May he rest in peace.

## THE REVEREND FRANCIS L. GRADY

The Rev. Francis L. Grady, O.P., died of a heart attack in Columbus, Ohio, on April 3, 1959. At the time of his death, Father Grady was a member of the faculty at Aquinas High School where he taught for over 17 years.

Francis Leonard Grady was born in Belmont, Mass., on August 29, 1907. He received his primary education in the public schools of Belmont and then attended St. Mary's High School in Waltham, Mass. Collegiate studies were begun at Providence College and on August 15, 1929, he received the habit of the Dominican Order at St. Rose Priory, Springfield, Kentucky. After having completed his Philosophical studies at the Dominican House of Studies in River Forest, Illinois, the young Dominican was assigned to St. Joseph's Priory in Somerset, Ohio to begin

the study of Theology. These studies were completed at the House of Studies in Washington and on June 10, 1936, Father Grady was ordained to the Sacred Priesthood by Archbishop Amleto Giovanni Cicognani in St. Dominic's Church.

Following his ordination, he was assigned to parish work at Sacred Heart, Jersey City, N. J., where he zealously performed his duties from 1938 to 1942. In 1942, Father Grady was transferred to Aquinas High School where he remained until his recent death.

The Very Rev. James McKenna, O.P., Pastor of St. Patrick's in Columbus, Ohio, was the celebrant of a Solemn Requiem Mass in that church on April 7, 1959. The Rev. James McDonald, O.P., from the Province of St. Albert, was the deacon of the Mass and the Rev. George Mottey, O.P., from the faculty at Aquinas, was the sub-deacon. The eulogy was preached by the Rev. Henry Gallagher, O.P., of Providence College. Students from Aquinas High School served as acolytes for the Mass. Among the many priests and religious present for the Mass were the Most Rev. Bishop Clarence Issenmann of Columbus and the Very Rev. W. D. Marrin, O.P., Provincial of the Province of St. Joseph.

Father Grady is survived by seven sisters: Margaret, Helen and Elizabeth Grady, Mrs. Mary Gerrior, Mrs. Ann Hennessy, Mrs. Jane Hall and Mrs. Grace Lax, and one brother, William Grady. To his brother and sisters and all his relatives and friends, *Dominicana* extends its deepest sympathy.

## *The Friars' Bookshelf*

**Image of America.** By R. L. Bruckberger, O.P. Translated by C. G. Paulding and Virgilia Peterson. Viking. 277 pp. \$4.50.

The American Revolution did not end with the Battle of Yorktown; it is still being waged today. If it has lost some of its original vigor, some of its purpose and revolutionary character, here is a book to spark the revolution anew, to restore faith in the American ideal. Father Raymond Bruckberger, the eminent French Dominican, in his *Image of America* sounds the call for a return to that strong sense of vocation that has always marked American life. "In the Declaration of Independence, Congress defined the nation's lasting responsibility and revolutionary vocation. And since there is far greater dignity in accepting responsibility than in claiming rights, America is never so truly America as when it lives up to its full responsibility and its revolutionary vocation."

The revolutionary character of the American vocation becomes quite clear in Father Bruckberger's brilliant analysis of the fundamental truths, philosophical, political and religious, that underlie the Declaration of Independence. Far from being an unrealizable Utopian dream, the Declaration is a realistic document reflecting the traditional philosophy of the West. This philosophy has ever embraced highly refined notions of God the Creator and Provider, Human Nature, Freedom and the Pursuit of Happiness. According to Father Bruckberger, it was due in a large measure to Thomas Jefferson that these ideas were incorporated into the Declaration, and it was these same ideas that prevented the Declaration from being Utopian. It is not a Utopian document, but rather a prophetic one, and the author's praise of it is exalted. "Just as it stands, this Declaration is so complete, so perfect, that it has the quality of a natural revelation, almost indeed as though a Divine Grace had been conferred upon the American nation. In any case, it is the loftiest expression of the American vocation."

The highly gifted and original French thinker proceeds to find the American revolutionary vocation evidenced in its solution to one of the most persistent problems in social and economic life: "how the individual, who has more or less freed himself from the tyranny of nature can now free himself from the tyranny of society." The solution is to be found in the middle course that America steers between the extremes of classical capitalism and revolutionary socialism. Such a course was first formulated by a little known American economist, whom Karl Marx described as the only American economist of importance: Henry Charles Carey. He was a prophet who saw that the final goal of society is to achieve an ever higher civilization "not by revolution or by the exploitation of the poor by the rich, but by the association of capital and labor for a common purpose." Henry Ford and Samuel Gompers implemented Carey's theories and together they forged "the only economic and social revolution to have achieved its aims in modern times."

This treatment of the social revolution is of necessity rather limited, but at the same time of great value, for it gives us new insights into both American and European social theory, by comparing the compromise methods of the former with the wildly revolutionary ones of the latter. Many of the vexing problems of modern America are discussed in the course of the book, but some of the most troublesome are merely mentioned. We are left with a desire for a fuller treatment of such a controverted subject as "intellectual colonialism" in America. Father Bruckberger also maintains a discreet silence about what he himself calls "the heart of America's dispute with Europe"—authority. We would like to have had this Dominican's views on authority, not only in the political and social order, but also in the delicate area of Church-State relations.

However, for Americans who have wearied of the constant and often merely surface criticism by Europeans and fellow-countrymen alike, there are enough factual conclusions deduced from sound principles to give them a new pride in their country. Father Bruckberger's heartfelt praises will not only stir the hearts of Americans, but will spur them on to a deeper realization of what it means to be an American. But, lest we become complacent, there is an epilogue to the American edition in the form of "A Letter to Americans" in which is delineated the almost super-human task that faces America. For, while it is true that America has played her role of revolutionary very well at home, she has never rallied other nations to the American ideal. She is maligned and misunderstood abroad, due in part to the vicious propaganda of others, but to her own errors and faults as well. Amer-

ica must recapture the noble role that the Declaration of Independence has written for her.

We have all heard this cry before, but seldom have we found such sound advice as Father Bruckberger offers to America. Every thinking American should read his views, face up to the difficulties which, as he points out, are sure to arise, study his solutions. For if we are to remain true to our heritage we must know how to help solve the great social problem between the wealthy and impoverished nations, what stand to take on the racial problem between white and colored nations. In short, we must know how we can best proclaim and defend the rights of all men to life, liberty, and the pursuit of happiness. *Image of America* will help us to answer these and similar questions, so that we can better realize our American vocation "to extend the Declaration of Independence to the whole world, to all nations and races."

J.D.C.

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**New Life in Catholic Schools.** By Leo R. Ward, C.S.C. Herder. 198 pp. \$3.95.

The current and vociferous controversy among Catholic educators over the weaknesses in American Catholic schools is the occasion for Fr. Ward's latest book on Christian Learning. Why are our Catholic schools producing so few first-rate scholars? Because, Fr. Ward observes, they were never meant to. He presents it as an historical fact that Catholic schools were established and are still run in this country solely to save the faith and morals of their students. Until this rather limited, albeit historically necessary, end of Catholic education is replaced by a broader and nobler goal, Fr. Ward contends there can be no substantial increase in Catholic scholarship in the United States. This new and nobler goal is the acquisition of Christian Learning. *New Life in Catholic Schools* is concerned with an examination of the nature of this Learning, both as a speculative and as a practical wisdom, not so much as it is just Learning, but more as it is Christian Learning.

A complete appreciation of Fr. Ward's central theme can only be had by the reader who has a certain familiarity with the thought of Gilson and Maritain on this same subject. Briefly put, Christian Learning is the recognition "that there is a positive influence of some matters known through God's word on the same matters naturally known." As Gilson puts it, restricting himself to Christian Learning as it is exemplified in philosophy: "Thus I call Christian, every philosophy which, although keeping the two orders formally distinct, never-

theless considers Christian revelation as an indispensable auxiliary to reason."

Because of Fr. Ward's close adherence to and complete acceptance of Gilsonian thought with regard to the speculative side of Christian Learning, the same criticism must be leveled against him as was directed against Gilson himself. (*A Gilson Reader*, reviewed in *Dominicana*, Summer, 1958). In this review it was pointed out that "the Gilsonian method would, if carried to its logical conclusions, not only cripple but exterminate both philosophy and theology;" since the learned Christian would "end up with a confusing medley of conclusions neatly disjuncted from their true principles" so that "whatever the student may be learning, it is not philosophy. A more potent objection could not be found."

Turning his attention to the other half of Christian Learning, Fr. Ward presents the original and stimulating theory that Catholic Action should be employed in Catholic schools to inculcate Christian prudence in their students. He takes the ordinary notion of Catholic Action and points out that "in schools and out of schools, (Catholic Action) is at least in most of its ambit, a practical intellectual enterprise, demanding action, and yet itself not essentially an action but a learning . . . in the difficult line of the intellectual virtue historically called "prudence" and "practical wisdom."

*New Life in Catholic Schools* will certainly not have the effect of pouring oil on troubled waters. And although one must regret Fr. Ward's acquiescence to Gilsonian thought on the matter of speculative Christian Learning, his observations on its practical element deserve thoughtful and judicious consideration.

G.McC.

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## TWENTIETH CENTURY ENCYCLOPEDIA OF CATHOLICISM

**What Is a Priest?** V 53. By Joseph Lecuyer, C.S.Sp. Translated by Lancelot C. Sheppard. Hawthorn. 125 pp. \$2.95.

Following the trend of many of the volumes in the Twentieth Century Encyclopedia series, Father Lecuyer in *What Is a Priest?* sketches for the reader the development of the Priesthood in the Church. Tracing the origin of the Priesthood throughout Sacred Scripture and the declarations of the Holy See, this new volume of the Encyclopedia becomes apologetical in character and sometimes seems to answer the question, "Why a Priesthood?" rather than "What Is a Priest?"

Father Lecuyer answers the ever recurring questions of Protes-

tantism regarding the validity of Protestant Orders and the celibacy of the Roman Clergy. The chapter concerning the latter problem is very well presented and would be most beneficial in answering any and all Protestant queries concerning the matter.

In the last chapter the author treats of the Priesthood of the Faithful. Again he outlines the Church's teaching in this matter as it has evolved throughout Her history. Feeling the need for vocations to the Priesthood, Fr. Lecuyer concludes his brief work with the words of Pope Pius XI, "Let them (the laity) be persuaded that to help with the recruitment of the secular and regular clergy is the best way in which they can participate in this dignity of the Royal Priesthood which the Prince of the Apostles attributes to all the people of the redeemed."

**Why We Believe?** IX 107. By Leon Cristiani. Translated by Dom Mark Pontifex. Hawthorn. 123 pp. \$2.95.

A history of Apologetics in the Catholic Church and a brief analysis of the Classical and Modern approaches in this field, *Why We Believe?* is the 15th volume of the 20 Century Encyclopedia of Catholicism to be published.

It will be of interest to seminarians and others active in the field of apologetics that Msgr. Cristiani gives an adequate, if sketchy, presentation of the classical and modern approaches.

Msgr. Cristiani presents Classical Apologetics very soundly, though one might wish him to have spent more time on his treatment of St. Thomas Aquinas' *Summa Contra Gentes* which he cites as "a model of explanation which cannot be surpassed." The author's enthusiasm for modern apologetics is evident, but conditional. He admits the modern forms if "they do not contradict classical apologetics" and if they "are connected with it in some way."

*Why We Believe?* can rightly be placed among the better works of the Encyclopedia of Catholicism to be published in English to date.

**The Theology of Grace.** II 23. By Jean Daujat. Translated by a Nun of Stanbrook Abbey. Hawthorn. 158 pp. \$2.95.

Grace "is a subject misunderstood by non-Catholics and hardly appreciated by Catholics. . . . It is therefore a fundamental problem with which we . . . deal in this book." Dr. Daujat sheds much light on this problem in *The Theology of Grace*. Faithful to the teaching



of the Angelic Doctor, the author treats of his subject as it touches upon every aspect of our religion and upon all the Christian mysteries with which it is bound up.

Although *The Theology of Grace* side-steps the problems of Molina, Suarez and the moderns, this small work summarizes the essential features of Grace as established by St. Thomas Aquinas. It serves as an excellent introduction to the aforesaid problems and, adhering to the principle Thomistic tenets on Grace as found therein, the reader is well on the road to the correct solution of these problems.

The book is most profound in many sections, yet never seems to bog down in obscurity. This is perhaps due to Dr. Daujat's engaging style which at times becomes delightfully poetic. It adds to his work a very readable quality, not lost in translation.

**The Catholic Spirit.** VIII 88. By Andre Retif, S.J. Translated by Dom Aldhelm Dean. Hawthorn. 126 pp. \$2.95.

*The Catholic Spirit* is another apologetical work in the Encyclopedia of Catholicism. This book gives a very real insight into one of the four marks of the Church, its Catholicity or Universality. It points out in a lucid way that to be Catholic does not mean only a geographic or numeral extension, but that Catholicity is something qualitative with a deep spiritual meaning.

Fr. Retif points out that "this book is no more than a faint echo of their (Frs. de Montcheuil, de Lubac, Congar, and Journet) ample knowledge and wide education." However, Fr. Retif's work, echo though it may be, is one of the few in English which treat of the subject at any length.

**Heresies and Heretics.** XIII 20. By Leon Cristiani. Translated by Roderick Bright. Hawthorn. 141 pp. \$2.95.

This new volume of the Encyclopedia series offers to the reader a very well-prepared conspectus of the heresies and their masters which have plagued the Church since its beginning. Msgr. Cristiani presents in a chronological order those rebellions against revealed truth which have shaken the unity of the Church, only in the end to be conquered and to serve as a strengthening force for that same unity they sought to destroy.

The final chapter is a discussion on the new ecumenical movement, its purpose and its progress. *Heresies and Heretics* offers ample background for the understanding of such a movement.

**Christianity and Money.** V 59. By Jacques Leclerq. Translated by Eric Earnshaw Smith. Hawthorn. 126 pp. \$2.95.

In this volume of the Twentieth Century Encyclopedia of Catholicism one can find an accurate, well-established treatment of the Christian Religion and its attitude toward money. It is accurate because its author, Canon Jacques Leclerq is an outstanding moral and social philosopher who teaches at the University of Louvain; well-established since its foundations are those of both the Roman Pontiffs and St. Thomas. As Canon Leclerq points out "For the purpose of forming an accurate idea of the Christian tradition it is advisable to go back to the Middle Ages and in particular to St. Thomas who gave it its most comprehensive formulation."

Perhaps the most enlightening chapters are the last two. Chapter VI Community of Intention, corresponding to St. Thomas' doctrine in II-II, Q.66, a.1., is a clear and definitive treatment of the much used and abused phrase "all things are common to all men." Perhaps even more enlightening is the last chapter "The Right of Ownership" which exposes the doctrine of the Angelic Doctor who, together with Aristotle, formulated in the name of social philosophy the basic reasons for the right of private ownership. This chapter is replete with papal texts, especially those of the late Pius XII.

Canon Leclerq has brought out the perennial and constant harmony between Catholic tradition and St. Thomas.

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**The Religion of Israel.** VI 65. By Albert Gelin, P.SS. Translated by J. R. Foster. Hawthorn. 111 pp. \$2.95.

**Saint Paul and His Message.** VI 70. By Amedee Brunot, S.C.J. Translated by Ronald Matthews. Hawthorn. 141 pp. \$2.95.

On encountering a book entitled "*The Religion of Israel*," one usually expects to find a good deal of matter concerning the Jewish calendar and major feasts, priests and levites, the temple and its apurtenances, the history of Judaism, comparisons with other ancient religions, etc. Father Gelin dispenses with most of this. He attempts to capture the driving forces of the religion which, although more elusive than the particulars mentioned above, are far more essential. He is prompted to do this by the limited space allowed him for this book is another volume of the Twentieth Century Encyclopedia of Catholicism of which a characteristic note is brevity.

*St. Paul and His Message* is another of the 150 volumes sched-

uled to comprise this new Catholic encyclopedia. Fr. Brunot's style is more engaging than that of Father Gelin and as expert in scholarship. St. Paul's thought is once more examined and put into schematic form. Paul having met the risen Christ on the road to Damascus preaches the hope of His return (Thessalonians); daily living with Christ (Corinthians and Philippians); salvation thru Christ (Galatians and Romans); the Lordship of Christ (Colossians and Ephesians); fidelity to Christ (Titus and Timothy). The author's purpose is to make St. Paul live for the people of today. The text never drags but lives and sparkles with something of the fire which burned in the breast of Paul himself.

Both books seem to be rather Biblical theology than any other type of expository writing concerning the Bible. This is perhaps even more properly said of *The Religion of Israel*. The translations of the various Biblical passages are quite radical and even, in places, worse than the Douay-Rheims version. The authors would have done better if they had remained loyal to *The Jerusalem Bible*. The books also share in the common faults of the Twentieth Century series. There are many printing errors which detract from the professional lustre a reader expects in an encyclopedia. Many of the opinions are "avant-garde" and perhaps a bit too offensive to the tastes of our conservative, Bible-reading American public. By the same token such opinions can re-educate the public as regards Biblical attitudes. There is finally little room given to consideration of opinions which oppose those of the authors.

But on the whole these two books are a worthy addition to an already worthy series.

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**God's Word and Work.** By Kathryn Sullivan, R.S.C.J. Liturgical Press. 164 pp. \$3.00.

The Bible and the liturgy form a time honored union within the Church but this union is not always recognized by the Church's members especially in this twentieth century. Our modern era has seen a new interest both in things liturgical and in things scriptural each following more or less their separate ways. Inevitably the union between the two had to be considered. Studies doing just this have been published and will continue to be published. Mother Sullivan has made a noteworthy addition.

Her contribution first took the form of a series of essays on the historical books of the Old Testament (from Genesis to Esther plus

Machabees) in the national liturgical organ, *Worship*. Shortly after the last essay was published the Liturgical Press gathered the essays into book form.

The inspirer of this work, Father Godfrey Diekmann, O.S.B., editor of *Worship*, requested Mother Sullivan to do two things:

1. to help the amateur Scripture student discover how the Old Testament writings bear witness to Christ.
2. to convince him how imperative such knowledge of Christ through the Old Testament is to a fuller understanding of the liturgy.

Taking some of the specific edge from this request Mother Sullivan aims, in her own words, "to introduce readers to the Bible and to show some ways in which the sacred texts have been used in the liturgy."

She has delighted Scripture scholars in several ways. She has reestablished Leviticus and Paralipomena as books worth reading. She has employed current archeological findings, has been scientific in her approach and, "mirabile dictu," has given due attention to the human authors involved. The educated will find delight in her many varied references to every possible field of culture—literature, sculpture, paintings, architecture. Her use of the Fathers, the Magisterium, the liturgy, the lives and writings of the saints and St. Thomas will quiet the questioning minds of the intrepid defenders of orthodoxy. The ordinary man will be most pleased with the simple and clear style of the text.

There are several plates included, mostly of paintings, illustrating various Biblical events and characters. They are helpful to the reader's better understanding of Mother Sullivan's references. Each chapter also contains a selection of suggested readings from the book being discussed for the reader's better appreciation of the essay's proposed theme.

In short Mother Sullivan has shed helpful light on the union of the liturgy and the Bible. It is a fervent hope that she soon puts her hand to the prophetic and sapiential writings of the Old Testament.

J.V.B.

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**The Paradise Tree.** By Gerald Vann, O.P. Sheed and Ward. 320 pp. \$4.00.

Largely through the discoveries of Jung the intellectual world is coming belatedly to recognize that symbol-thinking is inescapable—a truth that earlier Western cultures accepted implicitly and that non-

Western cultures have never cast aside. Such a truth, such a mode of thinking, is of supreme importance in the learning and living of the supernatural Christian "mysteries," for symbol is the only mode of expression apt for the ambivalent (God is simultaneously just and merciful, etc.). Fr. Vann in *The Paradise Tree* attempts to sketch out a symbol-thinking approach to the life of Christ, the Commandments, the Sacraments and the Mass. In the first chapter he sets up "The Pattern," that is, humanity's longing for life, immortal or divine, a longing that is expressed in numberless myths of all ages and races but which finds its fulfillment alone in the "reality," the historical fact (as opposed to mythical yearning) of the Incarnation of the Word, of the Redemptive life of Our Lord.

This is indeed an admirable task that Fr. Vann has set himself, but one wonders if it is a task possible of being carried to a successful completion in the present state of "symbol-knowledge." The extreme difficulty of understanding *The Paradise Tree* indicates that it is not. Instead of clarifying the symbol-patterns of the Church's liturgy, this book will almost certainly prove a stumbling-block for most readers and may very likely turn some away from rather than toward an "appreciation" of the Christian symbols.

In locating "The Pattern in the Commandments," for instance, Fr. Vann devotes a rather large part of the chapter to the third commandment, which suffers at present "the direst confusion." He exposes admirably the two essential points: 1) that Sunday is not an outgrowth of the Jewish work-less Sabbath, and 2) that Sunday is rather the "completion," the "eighth day," the joyful commemoration day and day of worship in honor of the Redemption. But to this "deeper understanding" of the commandment symbol-thinking contributes almost nothing! The exposition is based almost entirely on the *historical* considerations of Fr. Jungmann, S.J. And when, at the end, Fr. Vann does add a symbol section—on "undergoing the cutting and cleaving of the sword, through entering the death-dealing and life-bringing waters"—it bears little or no relation to the two essential points and is extremely difficult in itself.

*The Paradise Tree* is filled with genuine insights into the symbols of the Church, a thing we have come to expect from the pen of Fr. Vann. Further, *The Paradise Tree* gives abundant evidence of how Fr. Vann has kept abreast of current research into symbols and myth. But somehow the combination—of insights and wide reading—does not come off. Perhaps *The Paradise Tree* is more than just a pioneer work in the field; perhaps it is, after all, a book better put off for a few years yet.

R.M.D.

**Catholicism.** Henri de Lubac, S.J. Sheed and Ward. 283 pp. \$4.00.

When it appeared in France in 1938 this was a work of towering originality. Today in many European Catholic circles it is regarded as a minor classic. Père de Lubac is a theologian of distinction, deep in scholarship and often deep in controversy. Here he presents with conviction, but in a spirit of inquiry, the thesis that the Church is essentially social—in its very core, in its dogma. Few will accept all the French Jesuit's contentions. Few who give him a hearing will be left unmoved by the sweep of his theme and the power of his presentation.

As to originality—in the years before the war two streams were flowing in continental Catholic thought, in varying widths and depths from place to place. There were the stirrings of social activity belatedly reacting to prods, from within by the social Encyclicals of Popes Leo XIII and Pius XI, and from without by the challenge of Marxian socialism and other naturalistic systems. Then there was that more esoteric movement, the liturgical revival, which was much concerned with refocusing on a positive Christianity centered on the long neglected doctrine of the Church as the Mystical Body of Christ. Taunts that Christianity was individualistic, interested only in "pie in the sky" and each for his own alone, jibes of contrast with the allegedly "truly social" character of Marxism—these produced the daring synthesis which is this book. Christianity, the Church, the Roman Catholic Church is essentially social ". . . not merely in the field of natural institutions, but first and foremost in itself, in the heart of its mystery, in the essence of its dogma." Salvation itself is social. Christ as the new Adam, in St. Paul's phrase, redeemed all men. This redeeming act and the foundation of the Church are in truth but one work of Christ. Finally, it is only *in* the Church (the normal way), or at least *through* the Roman Catholic Church that an individual's salvation can be realized.

There is nothing *in se* new about this theme. What else was Christian perfection for St. Paul but incorporation in Christ? St. Thomas never forgot it. Pope St. Pius X, saw the need to "restore all things in Christ." That Christ on earth is His Church, the Mystical Body—and that this means the One, Holy, Catholic and Apostolic Church headed by the Vicar in Rome—is familiar and certain doctrine since Pope Pius XII's Encyclical *Mystici Corporis* (1943). It was less clear to many in 1938, and it is uncanny how straight Père de Lubac seems to have steered among the erroneous, or inadequate, theories concerning the Mystical Body which were then

current. (A few minor reservations on this topic will be made later in the review.)

The Sacraments are treated as the instruments of this social salvation; Baptism, Penance, and the Eucharist are described as respectively, introducing, restoring and deepening the participation of the Members in the unity of the Body. The doctrine of No Salvation Outside the Church (*Extra Ecclesia Nulla Salus*) is discussed in the light of this essential social unity. His refinements are not traditional, yet they are consonant with the established papal teaching. It is this very fact (that only through the Roman Church can men be saved) which "demands" the mission activity of the Church, the "building up of the Body of Christ" which is so strenuous in our day. It is as with St. Paul's cry "a necessity lieth upon me; for woe to me if I preach not the gospel" (I Cor. 9:16). The Member is a microcosm to the macrocosm that is the Church. Her very destiny is for a social salvation—all men—no less—is the aim. The measure of achievement is, of course, according to God's Providence and grace.

Does Père de Lubac mean to deny that "salvation is a personal matter for every individual, that at the Judgment 'no one will find help in another, and that individuals are distinct for eternity?' He raises the question himself and answers a vigorous negative. These truths are "no less essential." "True union," he reminds us, "does not tend to dissolve into one another the beings it brings together, but brings them to completion by means of one another. . . . Catholic spirituality has not to choose . . . between an 'interior' and a 'social' tendency, but all its authentic forms in their extraordinary variety will share in both."

Special needs of the present day receive attention in the last part of the book. It is not that theology needs changing, but rather filling out. "For although dogma is essentially unchanging the work of the theologian is never ended." This filling out can be considered from a material standpoint, e.g., the need of working out a new tract in theology on the role of the laity in the Church. Or it can mean a new emphasis, an additional (not substitute) formulation, a building upon established dogmas in accordance with legitimate interests and leanings of a particular age. Père de Lubac points to the progress in the physical and sociological sciences in recent times as making us "more fully aware of the extent and the depth of the social bond." Certainly this awareness, this drive to human unity is more keen today—atominally keen—than when he wrote. Theology can build upon such a drive. So he argues.

When this book was first published in the United States in 1950,



Père de Lubac's *Surnaturel* had only recently provoked a sharp reaction among Thomists, even within his own order. The storm has subsided. His theory of the "supernatural" has become no more palatable to disciples of St. Thomas, nor will it. But, as the distinguished English Dominican theologian, Father Victor White, has indicated, it does not intrude in this book.

A demurrer is here entered to the view, elsewhere expressed, that this book would be intelligible only to theologians. It is admittedly not as easy going as Père de Lubac's more recent book, *The Splendour of the Church*, still its many splendid insights and the widespread current instinct for the unity and interdependence of the Mystical Body should afford it a receptive atmosphere among the informed laity. His fine imagery is preserved in the able translation by Lancelot Sheppard.

A few reservations are in order. Some of the phrasing with respect to the Mystical Body might well be reviewed by the editors before the next printing. It is arguable that certain terms on pp. 23, 25 and 26 are not consistent with all the implications of *Mystici Corporis* (1943). This bears special investigation in the light of the crisp reiteration of *Humani Generis* (1950) that "the Mystical Body of Christ and the Roman Catholic Church are one and the same things." (N.B. This translation is from the 4th French edition of 1947). There are some exaggerations of language in the book which will not always have an appeal to theologians. One dramatic instance is his statement that "All grace is *gratia gratis data*, that is, in the old meaning of the expression, given for the sake of others." But this is used for rhetorical effect and is quickly qualified: "The grace of Catholicism was not given to us for ourselves *alone*, but for those who do not possess it."

An orientalist of parts, an ecclesiologist, and a commentator on socialism, Père de Lubac is, perhaps above all, an eminent interpreter of the Fathers of the Church. There is no more profound partisan of Origen, who with St. Irenaeus, was one of the first doctors of the doctrine of the Mystical Body. From Origen he has become a proponent of a spiritual exegesis, of which he here gives us more than a glimpse. Professional exegetes have not warmed to Père de Lubac's simplified view of both testaments as summarized "in one word, the Church." However, since he insists (1) that spiritual exegesis is of no value unless founded upon the literal sense, and (2) on "the Church's role as the link between the 'letter' and the spirit," he is conceded to be operating within an area of permissible, if not widespread opinion. The Church's insistence upon the primacy of the literal sense has



never restrained her from featuring prominently in her liturgy the spiritual sense portrayed by the Fathers. It is this patristic spirit to which Père de Lubac would recall our eye.

In the last years of his pontificate Pope Pius XII gave the blessing of the Church to an infinity of human goods produced by our age. This teaching, so precise and so thoroughgoing, has taken the sting out of those jibes about a Catholicism concerned only with "pie in the sky," such as goaded Père de Lubac in 1938. The Mystical Body is now parish conversation. The dialogue Mass, the latest trophy of the liturgical movement, is a spreading new symbol of the fuller participation and cooperation of the Members in the ultimate act of Christian worship. That raises a question. Is this book still timely?

Perhaps some day its message will be obsolete—when the shadow of a selfish individualism has faded from our Christian living and from our Christian piety itself. When that day comes perhaps the full message of Christ will be psychologically more generally digestible. Pope Pius XII was talking of the problems of these very missions in his 1957 Encyclical *Fidei Donum*:

"Nothing is more foreign to the Church of Jesus than division. Nothing is more harmful to her life than isolation, retiring into oneself, and all the forms of collective egoism which induce a particular Christian community, whatever it may be, to close itself up within itself . . . [For the Church is] mother of all nations and of all peoples as well as of all individuals . . . missionary from her very origins."

These words convey a double portion of the spirit of this useful, creative book.

A.B.

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**John Wesley and the Catholic Church.** By John M. Todd. Macmillan. 195 pp. \$3.00.

Among all the great figures of Protestantism, the one whom many Catholics find most easy to single out for praise and sympathetic understanding is John Wesley. Some two centuries removed from the bitterness and ambiguity of the original break, the very image of a sincere Christian bringing home to all his neighbors the full implications of Jesus Christ, the Father of Methodism is a "natural" for John M. Todd's irenic study, which undertakes to judge Wesley's spiritual development and doctrinal attitudes in the light of Catholic teaching and practice.

The book does not lay claim to definitiveness, nor is it a biography in any formal sense. The essential facts are recounted in the first

half of the book, not so much for their own sake as to bear out Mr. Todd's own assessment of their deeper meaning. The author stresses two principles. First, Wesley's life-long fidelity to the Anglican church of which he was an ordained priest and which he consistently regarded as the true Catholic Church of Christ for the England of his day (an outlook with clear affinities to that which inspired the first stirrings of the Tractarian movement). And second, a full and normal Christian spiritual development not dissimilar to that described by great Catholic mystical writers like St. John of the Cross.

This is but a prelude to later chapters where, under the inspiration of Pere Bouyer's justly-famed *Spirit and Forms of Protestantism* (Dominicana, 1957), our author attempts to align Wesley's theological outlook with the full teaching of the Church. Here, his basic conclusions are: Wesley affirmed all the crucial doctrines of Christianity, if not all that have been defined by the Church. He denied none of the latter, and if he occasionally impugned Catholic dogmas, he did so only because he misunderstood the sense in which Catholics held them. Even the doctrine of assurance of salvation can be and in Wesley's case should be interpreted in a traditional Catholic sense; and as for the apparent outrage of his "ordinations," which threw the Methodist group into schism, the theory behind this matter (and the same would be true of other points) is still to some extent disputed among orthodox Catholic theologians.

Mr. Todd, it is clear, could not be called "conservative" in his approach in any opprobrious sense. In general, our author seems well-balanced and competent. On the "Wesley" side, he seems thoroughly familiar with the preacher's *Journals* and *Sermons*, and with the historical background of the times. On the "Catholic Church" side, he is remarkably conversant with the latest currents in Catholic theology, with Danielou and Congar; and Msgr. Journet's *Church of the Word Incarnate*, if unmentioned, seems to be the source for much of Mr. Todd's ecclesiology. He prefers Patristic theology, the relation of St. Thomas' *Summa* to the present volume being that of a reference occasionally consulted on precise points.

Some features of *John Wesley and the Catholic Church* might appear guilty of that "false irenicism" condemned in *Humani generis*. To the present reviewer, it does not seem that the book is guilty or should be rejected on this account. It is a good book, readable and thought-provoking. We would not recommend it to everyone we met, but to the intelligent, educated Catholic, with at least some background in history and theology.

One final word on the book's ecumenical character, for such is

its avowed purpose. Pere Bouyer's book was a "two-edged sword," touching both Catholics and Protestants. Mr. Todd's is far less so; it is principally directed toward his fellow Catholics. It teaches them the lesson of love and understanding. On the other hand, a Protestant who picked up the book would find, I expect, some food for thought in observing that all the positive and vital religious principles which inspired the holy and apostolic life of John Wesley are taught and lived in their perfection in the Church of Rome. J.B.B.

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**Christians in a Changing World.** By Dennis Geaney, O.S.A. Fides. 180 pp. \$3.95.

"Christ's first approach to the world was to identify Himself with it. This is the first missionary principle." And this principle of adaptation is by no means limited to missionaries laboring in an alien and far off culture. As Christ lived in a certain historical moment and absorbed the culture of His times, so too the Christian of today faces a similar task of adaptation, of sharing in the Church's mission of "redeeming the times."

It is the American Catholic layman who is Fr. Geaney's principal concern—the layman of today as he is discovering his place in the Church, his role in fulfilling the Church's mission. The author has covered almost every area of activity in the life of an individual. He treats of the parish, the family and family movements, youth, and the work-a-day world, how they have changed in recent years, how laymen can and are meeting the changes. Perhaps the most stimulating section of the book is the concluding section on adaptation in the spiritual life. This final part includes a chapter on the role of the priest in today's ever-changing society.

One must agree with the publishers that this is a "timely and provocative book." It is "timely" because it offers a sober recognition of the problems facing today's layman; "provocative" because its aim is to rouse Christians out of the unholy lethargy that leaves them the "subjects of change instead of its agents." Unfortunate is the priest or seminarian who passes this book by without reading it. Nowhere else will he get so complete yet concise a view of the lay apostolate. C.M.McV.

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**The Church: An Introduction to the Theology of Saint Augustine.** By Stanislaus J. Grabowski. Herder. 673 pp. \$9.50.

In the centuries following the Reformation, theologians, absorbed

with the controversies of the day, concentrated almost exclusively on an apologetic treatment of the Church and her teaching. They considered the institution of the Church, her unity and visibility, but gave scant attention to the Church as it is the Mystical Body of Christ. In the present century the emphasis is happily changing. It is more evident to all that the polemical discussions should not overshadow the important task of penetrating the mystery which is the Church. The outstanding encyclical of Pope Pius XII, *Mystici Corporis*, and such popular trends as the liturgical movement give strength and vitality to this doctrinal approach to the study of the Church.

Such a study cannot ignore the teaching of St. Augustine. This great Father and Doctor of the Church is rightly called the Doctor of Ecclesiology. The concept of the Church as Christ's body is fundamental in his writings. Father Grabowski, a priest of the archdiocese of Detroit, is already known for his earlier Augustinian study *The All-Present God*. His reputation as a student of St. Augustine is further enhanced by the present work.

The book is divided into three sections. The first of these treats of the development of the concept of the Church as the Mystical Body of Christ, an hierarchical, social body. In the next section the author examines in detail the internal structure of the Church. The Holy Ghost is seen as the soul of the Mystical Body and the relation of the theological virtues, grace and sanctity to the members of this body is considered. The concluding section deals with the relation of sinners to the Church and with the mystery of predestination.

Throughout the work there is clear evidence of Father Grabowski's extensive knowledge of St. Augustine and Augustiniana. Scarcely a page is found without a reference to one of St. Augustine's own works or to some of the voluminous literature about this great theologian-saint. One indication of the amount of research involved in this work is the more than 1000 entries in the index of names cited.

But this book is by no means restricted to the expert. Priests, seminarians, all who know some theology and want to know more will profit from Father Grabowski's book. They may occasionally differ with an opinion; perhaps they will regret that a clarifying note was not added here or there; e.g. that the Holy Spirit is the soul of the Church as an extrinsic and not an intrinsic cause. All will be grateful for an introduction to the basic idea of St. Augustine's theological thought, and through this work will be led to other sources about Saint Augustine and to the writings of the Saint himself.

J.M.H.

**Pathways of Love.** By Victorino Osende, O.P. Translated by a Dominican Sister of the Perpetual Rosary, Milwaukee, Wisconsin. Herder. 268 pp. \$3.95.

One of the tragic mistakes of Jansenism was to limit perfection in the spiritual life to a chosen few. The summit of the interior life could be attained only after a long life of penance and austerity. Today, after over three hundred years, the revival of Thomism and the writings of Arintero and Garrigou-Lagrange, the truth that mystical union is the normal term of growth in sanctity is gaining wider and wider acceptance. *Pathways of Love* by Father Victorino Osende, admired friend and former pupil of Arintero, is a guidebook for those who, convinced of the attainability of perfection, are seeking ways to realize it in their own lives.

Number 12 in the Cross and Crown Series of Spirituality, *Pathways to Love* does not attempt to treat speculatively the whole of the spiritual life. It is a guidebook, and as such it is practical and selective, treating of problems and difficulties that occur frequently today. The style is clear and moving. It instructs and forms, to use modern catechetical terminology.

The first part, "Toward God," lays the foundation for what is to follow. Chapters on spiritual reading, spiritual direction, the place of a method—for example the *Spiritual Exercises*—in meditation, and the role of devotions in our life, give the principles for using all these means to the best possible advantage. "In God," the second part, describes the end, the mystical state, paying particular attention to those phrases of the spiritual authors that seem to contradict Thomistic theology: mystical nothingness, mystical death. Although much of the material in the first part can be found in the author's earlier *Fruits of Contemplation*, this concentration on the mystical life, almost half the book, is unique to *Pathways of Love*. It serves to make the latter stages of the path to perfection more understandable and therefore inviting to an age that is still hesitant in part to accept the fact the such perfection is for everyone.

"The Apostolate," the third section, treats of the natural outgrowth of the mystical state. In so doing it brings out the lofty perfection required for leading a full apostolic life, and the force the apostolic life has in itself when properly practiced to elevate us to the highest perfection. Under this aspect it may be compared to the vows of the religious state.

*Pathways of Love* is not a book for beginners. It presupposes some experience in religious life and the search for perfection. But

directors of souls and those who have a foundation in the life of virtue will find it rewarding. R.M.V.

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**Joy in the Faith.** By Auguste Valensin, S.J. Translated by Alastair Guinan. Desclee. 435 pp. \$4.00.

More refreshing than menthol, more vital than air, simplicity is the hallmark of an adept; that arresting something which needs no salesman. *Joy in the Faith* is a refreshing book, drawn from the meditations of an unusual personality, arresting in its sheer simplicity.

Thoughts written down in private (without intent of publication), now posthumously released, this book contains a caravan of select reflections, pithy, sober and wise. Fragmentary and journal-like in style, Alastair Guinan's English translation of Father Valensin's work provides an apt assist for more than the few; the overwhelming success of the original French edition *Joie Dans La Foi—a Club du Livre Religieux* selection—is evidence of the fact.

The liturgical cycle or the core of some special feast provides the matter for many of the meditations; a prominent theme pervades all of them—sonship, joy, and simplicity—" . . . in these lies the substance of my spirituality."

The real worth of this book is not difficult to define; *Joy in the Faith* is a stimulus to sanctity through simplicity. S.P.

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**The Catholic Church in the Middle East.** By Raymond Etteldorf. Macmillan. 184 pp. \$3.75.

The Countries of the Middle East have enjoyed a certain political prominence in recent times because of current agitation there; Communism has had no little part in the contemporary unrest. Since Catholicism is the traditional foe of Communism and the Middle East a most fruitful field for mission activity, information concerning the Catholic Church in these countries is of vital interest to priest and Catholic layman alike. To supply for the want of material on this subject in English, Monsignor Etteldorf, an official of the Sacred Congregation for the Oriental Church who has traveled extensively in the Middle East, presents to the Western World an informal introduction to the Catholic Church's role in these countries, with an emphasis on aspects that are little known to the Westerner.

Along with a general description of the Church, her inner life and different activities are portrayed in their historical settings in

these various countries. The author also includes basic descriptions of the various religious groups, and the attitudes, both cultural and spiritual, with which the Church has to contend in her sphere of action.

Although the scope of the book is broad, including much diversified information, it is not cluttered with unnecessaries and avoids useless detail. Written in a picturesque and pleasing style the book provides informative and enjoyable reading.

Timely and concise—this book supplies all the information needed for a basic appreciation of the situation of the Catholic Church in the Middle East.

N.A.H.

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**The Sacred and the Profane, The Nature of Religion.** By Mircea Eliade. Translated from the German by Willard Trask. Harcourt, Brace. 256 pp. \$4.50.

"Whatever the historical context in which he is placed, *homo religious* always believes that there is an absolute reality, *the sacred*, which transcends this world but manifests itself in this world, thereby sanctifying it and making it real. He further believes that life has a sacred origin and that human existence realizes all of its potentialities in proportion as it is religious." These generalizations—intended as they are to include the whole of religious history—seem rather sweeping at first glance. But documented as they are, and backed up by the broad empirical knowledge displayed by Prof. Eliade here in *The Sacred and the Profane* as well as in his earlier works, they have the utmost significance. Furthermore, they take on even greater significance in the total context of a book with the specific purpose: "To illustrate and define (the) opposition between sacred and profane . . . to show what (religious man's) total experience of life proves to be in comparison with the experience of the man without religious feeling."

Three chapters of *The Sacred and the Profane* are devoted to minute examination of particulars in the "phenomenology of religion" ("Sacred Space," "Sacred Time and Myths," and "the Sacredness of Nature"). The examination is carried out largely in the area of primitive religions. Chapter Four, "Human Existence and Sanctified Life," applies the findings of the previous chapters to the comparison between religious and secular man. The citation at the beginning of this review is from Chapter Four; it is Prof. Eliade's summation of one half of the comparison, religious man.

Secular man, in direct contrast with religious man, refuses transcendence and accepts the relativity of "reality." He *may* have existed



in archaic cultures, seems to have existed in small number in earlier historic cultures, but has developed fully only in the modern societies of the West. For the non-religious man, "The Sacred is the prime obstacle to his freedom. He will become himself only when he is totally demysticized. He will not be truly free (he feels) until he has killed the last god."

*The Sacred and the Profane* is a far more interesting book than the authors earlier *Patterns in Comparative Religion*. Perhaps this is because *The Sacred and the Profane* is making a specific point: Despite his hatred for religion, non-religious man cannot totally escape it; his attitudes and behavior betray "pseudo religions and degenerated mythologies." Modern "rational" man's unconscious as often as not will reveal his profound need of religion. But as long as this need remains unconscious and is not integrated into his personality, such a man will never, from the Christian point of view at least, live a full and integrated life.

R.M.D.

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**A History of Philosophy.** Volume IV. Descartes to Leibniz. By Frederick Copleston, S.J. Newman. 370 pp. \$4.50.

**A History of Philosophy.** Volume V. Hobbes to Hume. By Frederick Copleston, S.J. Newman. 440 pp. \$4.75.

Originally intending to treat the philosophers from Descartes to Kant in one volume, Fr. Copleston found that to treat them adequately would take three volumes. The first of these has the subtitle "Descartes to Leibniz"; the other two will be "Hobbes to Hume," and "Wolff to Kant." Volume IV includes a remarkable general introduction to the entire period (the corresponding "Concluding Review" will be at the end of Volume VI), five chapters on Descartes, chapters on Pascal, Cartesianism, and Malebranche, five chapters on Spinoza and four on Leibniz. This expanded plan certainly places Fr. Copleston's *History of Philosophy* out of reach for the seminarians who were his original intended audience (cf. Preface to Volume I). On the other hand, it enables Fr. Copleston to fill a gap in modern scholastic philosophy. There was a definite need for someone to review the opinions current among non-scholastic historians of philosophy; Fr. Copleston has taken upon himself just such a task, managing, at the same time, to give more than adequate space to the philosophers themselves.

One example in Volume IV of Fr. Copleston's role as reviewer can be found in the first chapter on Leibniz. After discussing, intelligently and in some detail, the divergent views on Leibniz of



Coutourat and Bertrand Russell, of Jean Baruzi, of Kuno Fischer, Windelband, Guido de Ruggiero, of Davillé and Benedetto Croce, Fr. Copleston sums up: "In fine, an ideal presentation of Leibniz would do justice to all (these) aspects of his thought while overemphasizing no one element at the expense of others." A similar instance is the fact that Fr. Copleston will accept no "period dividers" (e.g., "Continental Rationalism"), no matter how commonly accepted, without taking great pains to decide whether he should accept or reject them.

This volume of the *History* evidences once again a feature of Fr. Copleston's approach that has given rise, in regard to some of the earlier volumes, to a criticism on the part of some reviewers: namely, that Fr. Copleston seems never to give a definitive and critical evaluation of any philosopher. While this is true to some extent, it does indicate his fairness and objectivity. In point of fact, Fr. Copleston carries fairness to a laudable extreme. He manages to do so especially by giving as a follow-up for any generalization that might tend to overstate the similarity between two philosophers an exhaustive listing of the differences between them that would render qualification necessary.

Thus, in its present enlarged format, Fr. Copleston's *History of Philosophy* is a happy combination of adequate detail, critical evaluation of current opinion, and fairness. This makes the work an admirable undertaking. The fact that it has overreached its original plan takes nothing away from its intrinsic merits. The most obvious improvement in Volume IV, over its predecessors, is a greater frankness in confronting accepted historical viewpoints, to accept or reject them.

Volume V of Fr. Copleston's *History of Philosophy* (entitled "Hobbes to Hume") follows its predecessor by only a matter of months. The publishers tell us, on the cover of the present volume, that it is "the penultimate volume of (Fr. Copleston's) masterful survey." What a shame if this is so! To end this brilliant contribution to philosophical history with the treatment of Kant—while defensible, perhaps, on the grounds that everything after Kant is a sort of anticlimax—would leave such important figures as Hegel, Bentham, Mill, Bergson, Marx, James and Dewey completely untouched.

Of course the major burden of the present volume is on the "big three" of British Empiricism, Locke, Berkeley, and Hume; but some of the most interesting chapters are the minor ones. These deal with the Cambridge Platonists, Robert Boyle and Isaac Newton (in a chapter that is a welcome surprise; so few historians of philosophy consider the influence of the physical scientists on the history of thought), Samuel Clarke and the Deists, Reid and the Scottish phi-

losophers of "common sense," etc. Fr. Copleston is not noticeably more "at home" with the British philosophers of this volume than with those of the Continent in the previous one. The reason is that here he is giving the same totally objective and adequate review of the pertinent literature that he gave in the volume on Descartes and the rest.

R.M.D.

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**Psychology, Morality and Education.** Ed. by F. Van Steenberghen. Translated by Ruth Mary Bethell. Templegate. 128 pp. \$3.75.

Psychology in Catholic thought and letters is apparently more advanced in the U.S.A. than in Europe, if one is to judge from this European work. This book contains six articles, informative and useful to priests, parents and educators. Of special interest to priests (and seminarians) is Canon Nuttin's contribution, "Psychology for Priests." In it are discussed psychological approaches to problems of vocation, training and spiritual guidance. In his exposition of contemporary psychology, the author indicates the benefits and dangers to be found therein. Although too prone to dismiss lightly the traditional psychology of the Schools, Canon Nuttin does wisely point-out the need for priest-psychologists specializing in the study and solution of general and specific pastoral problems.

Canon Vieujean's article, "The Sense of Sin and Its Deviations," also calls for special recommendation. Especially note-worthy is a section on the prevention of a morbid guilt in the conscience of the child, a study of which matter would be most beneficial for all persons dealing with character formation in children.

The book is worthy of consideration for its provocative and serious studies on the role of psychology in contemporary Catholicism and its suggestions regarding areas where continual awareness of its benefits must be centered, as well as delineation of aspects of psychology which could further be incorporated into the life of the Church.

A.M.B.

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**The Mass** "Christians around the Altar." By the Community of Saint-Severin. Translated by Margaret Clark. Fides. 155 pp. \$3.25.

A word is due on the authorship of this unusual book. In 1948 the venerated Samuel Cardinal Suhard commissioned a group of diocesan priests to rekindle the life of the Parisian parish of Saint-Severin. From the community efforts of this band of priests a new liturgical life took shape. Behind every sermon delivered were many

workshop hours during which all these priests collaborated. A series of these sermons forms the basis for *The Mass*.

Publication first took place in France in 1954. The present translation preserves the original without deletion, despite subsequent changes in liturgical policy. After the pastoral directive on the Mass was issued by the French hierarchy in 1956 (to which Saint-Severin's was held by order of the Cardinal), the Fathers there responded in complete obedience. Certain of the practices had to be abandoned. As a result, this book contains several passages of intense interest concerning what was and what continues to be the practice of the parish.

*The Mass* is set in a double frame. The first discusses the structure of the Mass, the second concentrates on its particular aspects. Both sections are handled with a freshness that serves to present the truths appealingly.

The message runs—to quote at random—"What is the Mass? The Mass is a meal. The readings of the Epistles and Gospels are the feast of the Word: the mystery of communication and exchange which takes place in the mystery of God himself. As soon as the feast of the word is over, another table is laid, that of the Eucharist proper. This is the offertory. We are Christians, but we have still to learn through our Mass how to be Catholic in our offering. Around the altar our spirit must be more than 'my Mass,' 'my intentions,' 'my place,' 'my reserved seat'." Chapter after chapter the movement takes us through the Consecration and Communion toward the settlement of the difficult relationship between worship and charity, between the Mass and life.

In the second section of the book we are asked: should the collection be abolished, what about congregational singing, why the candle . . . the amen . . . ?

The new lights, the insights, the penetration of the often overlooked, given by these men of God to the essential in Catholic worship will help anyone fighting against sameness in his Mass devotion. The book will also be of value to preachers in its store of images and ideas for a modern, needy congregation.

L.T.

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**Our Mass Explained.** By Monsignor Chevrot. Translated by P. Holland-Smith. Liturgical Press. 241 pp. \$3.75.

This book ranks as a "must" in many respects. It blends three essential streams which make the Mass more intelligible, appreciable

and profitable. These three streams are History, Theology, and Piety. These three are conjoined with such mastery that one is fully convinced of the proposition this book is intended to prove, that the Mass is truly of a communal nature—it is the “prayer of Jesus Christ and His Mystical Body.” Msgr. Chevrot makes us fully aware that in order to know, understand, and participate fully in the Mass one must, “without fail,” possess and use a Missal, the *vade-mecum* of every Catholic.

What is most heartening about this book is that the author is eminently practical in giving both sufficient and satisfying historical and theological accounts of the Mass along with an intelligent and wholesomely pious method of participation. Here, therefore, at last, is one of the rare “all purpose” books on the Mass. Not only profitable for solid meditative reading, it is also useful for both clerical and lay catechists. Anyone who seriously and meditatively reads this book will not be able to finish it without some increase in his love for the Holy Sacrifice of the Mass—Our Mass. H.M.C.

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**The Inner Life of Worship.** By Charles Magsam, M.M. Grail. 323 pp. \$4.50.

In theory and practice, the school of Christian life is the liturgy; it is the primary and indispensable source of the true Christian spirit. This is a source of sanctification for the individual living the liturgical life and who allows its supernatural spirit to dominate every area of his daily life.

Father Magsam happily deviates from the traditional line of liturgical reading by not emphasizing sacred music, art, rubrics or history but rather overemphasizing, in a good sense, the inner life of the liturgical act. Aesthetic value and subjective devotion are usually recognized but the application of the liturgy to daily life seems to fall short of our high expectations. Aside from some digressions, as in the chapter on the Mass, the answer to this problem may be found. The book lends itself to a true devolving of Christian personality in the worship of the church. The chapters on the sacramental system and Mary stand out as worthy of special commendation. Approached through the feasts of the liturgical calendar, the latter is a superior treatment on Mary as the Queen of Worship.

The author successfully conveys the one dominant thought that all our religious devotions must be animated, made real, incorporated and merged into the main stream of every day life. We must take our liturgical piety into the busy world of the market place. All our actions

must be permeated and stamped with the zeal of true liturgical worship if they are to become true auxiliaries of authentic spirituality.

A.M.E.

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**Approach to Prayer.** By Dom Hubert van Zeller. Sheed and Ward. 129 pp. \$2.50.

Here is an attempt to leave prayer as simple as it is—a loving realization of God within us. Fr. van Zeller addresses himself to lay as well as religious souls in the hope of giving them more intellectual or theological light for the increasing and strengthening of their interior life. In the opening chapters the author discusses the basic principles of the interior life: presence of God, the theological virtues and the role of grace. The following chapters are on the practice, difficulty, effects and protections of prayer. Some of his startling insights and conclusions on prayer will not be understood without carefully meditated considerations.

One cannot be too enthusiastic about this latest work of the prolific Benedictine author. It is a book of lasting value—to be read and re-read.

H.M.C.

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**Toward Our Father's House.** By A. S. Perret, O.P. Translated by R. N. Albright. Herder. 118 pp. \$2.50

"Therefore you also must be ready, because at an hour that you do not expect, the Son of Man will come" (*Matt. 24:44*). *Toward Our Father's House* might be called a "check-off-list" for the preparation of this inevitable moment. Fr. Perret's list insures that the necessary, but often mislaid or forgotten items are included. "Preparation for the Great Departure," heading the list, affords the opportunity to recount the necessary means the Church has given her children to prevent last minute rushing, especially the sacrament of Extreme Unction. With the final check all falls into proper place; in "Christian Death" the true spirit that should fill the traveler's heart is brought to a christian focus. Where and how the journey is to be completed forms the remainder of Fr. Perret's treatise on the Last Things.

"If anyone has a lively concern for his salvation, he will not be content with merely accepting death; he will prepare for it with a truly Christian life." Fr. Perret offers an excellent preparation for instilling a true Christian notion of death—not fire and brimstone, but love, mercy and hope.

X.McL.

**The Homilies of Photius Patriarch of Constantinople.** English Translation, Introductions and Commentary by Cyril Mango. Dumbarton Oaks Studies Three. Harvard University Press. 327 pp. \$6.00.

Photius' significance as a scholar and as Patriarch of New Rome can only be appreciated if seen as part of the general religious, cultural and political revival in 9th century Byzantium. The principal merit of Cyril Mango's English translation of the eighteen extant Homilies by Photius is the illuminating historical commentary which surrounds them. Mr. Mango, Instructor in Byzantine Archeology at Dumbarton Oaks, places the Homilies in their precise historical context (so far as this can be done) and at the same time draws on the historical insights found in the Homilies themselves to enrich our knowledge of a number of significant contemporary events. Thus, while Photius' appeal to history was almost invariably didactic in purpose, Homilies III and IV are the most authoritative of the Greek sources for the first Russian attack on Constantinople in 860; Homily XVIII is believed by Mango to be the only "official piece" to have survived from the crucial Council of 867. The editor finds the handsome tribute to the Prince of the Apostles and the total absence of anti-Papal references in Homily XVIII a sign that Photius' attitude towards Rome was a good deal more flexible and conciliatory than has usually been thought and tends to confirm Francis Dvornik's sympathetic appraisal of Photius' motives for precipitating the brief but crucial Schism which bears his name.

Homily IX "On the Birth of the Virgin," first printed in Greek by the French Byzantinist, Francois Combefis, O.P., in 1648, is important for the hints it gives of Photius' very conservative approach to the revival of classical studies. The classics, he felt, should only serve as instruments of religion and education, and Aristotle, the orators and historians should be used in preference to Plato, the tragedians and lyric poets. In this Homily he seems to be disturbed by the secularizing tendencies of classical studies and denounces a dangerous preoccupation with Greek mythology. Photius' triumphant restoration of ikons to St. Sophia in 867; his denunciation of Jewish perfidy towards Christ, typical of contemporary anti-Jewish feeling, brief architectural details, his pen-portraits of Acacius of Caesarea, John the Grammarian and Emperor Michael III, etc. are all important for the historian.

Mr. Mango's historical preoccupation is reemphasized even in the translation which is literal rather than literary because "these Homilies are more likely to be used as historical documents than as specimens

of literary composition." Since Photius, though more vigorous than his contemporaries, conformed to the stilted rhetorical style of his day, the result is a necessarily woodenish but yet quite readable English rendition. The translation is not strictly critical since it is based for the most part on S. Aristarches' somewhat faulty Greek edition printed in 1900. Still, frequent recourse has been had to the manuscripts to emend outright errors in meaning. Problems of exegesis, doctrine, literary composition and sources have been treated only very briefly and in a general way as outside the editor's competence.

Mr. Mango's characterization of the Photian Schism (p. vii) as "the first great schism" between East and West may perhaps be saved by due qualification, but since relations between Rome and Constantinople almost from the very beginning were checkered with schisms, it was hardly an ideal way to express it. The claim (p. 3) that Photius was canonically appointed to the Patriarchate in 858 is certainly inaccurate. What is true is that it was no more *uncanonical* than that of the Patriarch Tarasius in 784 had been. As the respected Byzantine scholar George Ostrogorsky (*History of the Byzantine State*, English trans., p. 200) has expressed it: "Photius' appointment was in fact uncanonical, but it in no way differed from that of Tarasius, who had received from Rome recognition and support, and who had also been translated straight from the ranks of the laity to the patriarchal throne, after his predecessor's resignation had been extracted from him by force."

While the assertion on the dust-jacket that this is the first translation of the Homilies into a modern language is substantially true, a total of six of the Homilies were published in Russian from 1864 to 1904.

It is unfortunate that so little of the important corpus of Photius' writings has been published in critical or quasi-critical editions. This present English translation and historical commentary is a small but encouraging beginning.

W.S.

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**The Hidden Face.** A Study of St. Therese of Lisieux, by Ida F. Goerres. Pantheon, 481 pp. \$4.95.

Toward the end of *The Hidden Face*, Ida Goerres remarks that the strong tendency among hagiographers to equate saint and hero or saint and genius cannot be verified of St. Therese of Lisieux. Rather, as she bluntly puts it, in the life of the Carmelite of Lisieux, "nowhere have we encountered anything extraordinary. We have observed a little constricted, wearisomely monotonous life. Therese was



no precocious genius . . . , but a very sweet provincial girl with all the qualities resulting from her origins and environment." Thus, in the present study, Mme. Goerres attempts to remove some of the veils that have distorted and sentimentalized the real Therese. The result proves to be a truly great contribution to Theresian literature.

What makes this study such a rich book is Mme. Goerres' frank and perceptive treatment of the events in Therese's life. Instead of finding in every event some evidence of sanctity, she studies them simply to understand what kind of person Therese was. By examining the 19th century French background which produced the saint, together with a careful analysis of the development of her character, she portrays a girl whose battle with self on the road to sanctity was no more easy or natural than it would be for any of us.

Mme. Goerres' literary style and her reverent presentation of St. Therese do much to make *The Hidden Face* a powerfully convincing book. Therese is always the saint, but only because she "has run the race." Here we have an untouched portrait of a great saint, removed from all that savors of poor hagiography and pious sentimentality, and seen only as touched by the grace of God. This uncovered picture will be an illumination to many, as well as a confirmation to those who have tried to see in St. Therese of Lisieux the hidden face of innumerable souls who live in the Mystical Body of Christ.

D.M.F.

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**Crown of Glory.** The Life of Pope Pius XII (Memorial Edition). By Alden Hatch and Seamus Walshe. Hawthorn. 271 pp. \$4.95.

This latest edition of *Crown of Glory* by Alden Hatch and Seamus Walshe is a fitting tribute to a man who ranks as one of the greatest figures of the twentieth century. Popular biography as such could hardly present the complete portrait of a man with the stature of Pope Pius XII; indeed, he was a man of recognized excellence in so many diverse forms of human activity that any attempt to encompass such excellence within the confines of one volume is futile. But the authors of *Crown of Glory* have accomplished something of tremendous importance, nonetheless. Tracing the life of Eugenio Pacelli from childhood to his glorious reign as Supreme Pontiff of the Church, they have managed to portray one who was truly father to all men of these turbulent times, one who sanctified by his approval all that is good in human endeavor. Through anecdotes, quotations, the memories of those who knew him best, and through a superb collection of some 65 pictures the portrait of Father of Men is etched



unmistakenly in the mind of the reader. If the poet Christopher Fry, echoing Pope Pius XI, could say: "Thank God our time is now when wrong / Comes up to face us everywhere," thus preventing satisfaction with the mediocre, we can say also: "Thank God our time is now when God has set up such a leader to guide us." The authors of *Crown of Glory* have, within the limited scope of popular biography, done justice to the greatness of such a leader, Pope Pius XII.

M.M.C.

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**We Have a Pope.** By Albert Giovannetti, translated by John Chapin. Newman. 192 pp. \$2.75.

On October 28, 1958, from the balcony high above St. Peter's square in Rome, the Catholic world received with joy the announcement "We have a Pope." Monsignor Albert Giovannetti has chosen these memorable words to title his story of the man who on that day became Pope John XXIII. This book is not a biography of the pope, for as the author points out, "a pope's true biography actually begins with his elevation to the papal throne, and John XXIII has only been reigning for a few short months." But what the author has done, in this well illustrated work, is to give a very complete sketch of the Holy Father's life. Starting with the humble beginnings of a boyhood spent in the Province of Bergamo in Northern Italy, the author traces the career of the future Pontiff, as a student, priest, scholar, diplomat and pastor of souls. In each phase the Holy Father emerges as a man of greatness but also a man of holy simplicity. This is book that has captured the captivating personality of "Good Pope John."

D.M.R.

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**Saint Jean Marie Vianney: Cure of Ars.** By Margaret Trouncer. Sheed and Ward. 260 pp. \$3.95.

On the centenary of the death of the Cure d'Ars it seems normal that a new life be published. The unusual thing is that this work by Mrs. Trouncer is perhaps the most excellent life yet produced. It is certainly the best for twentieth century readers. It is an unalloyed story of a manly saint.

Six chapters comprise the first section of the book and deal with St. John Vianney's youth, his vocation, his unusual military career, his long perseverance against academic difficulties, and his first years as a priest. The rest of the book concerns his work at Ars, embracing such subjects as his arrival, the devil's reaction, "La Providence,"

the conversion of Ars, the Cure's preaching, his mystical experiences, his three "escapes," his charm, his friends, and the "final escape." Mrs. Trouncer has employed the best sources possible (in lieu of access to the original archives at Ars) for her book, relying heavily on works of Trochu and Monnin (two Cure d'Ars specialists).

Several special twists do much to foster the "I can't put it down" quality of the work. She lets characters narrate certain events for her, giving the reader pleasant breaks in the ordinary narrative. The reader finds himself spending a night with John Vianney and the devil; he experiences the feeling of Madame Bibost as she arrives at Ars with her Cure, as well as those of others involved in the Saint's life. The whole account is extremely colorful; nor is it lacking in those details which make for a story of very human people and, most of all, a very human saint.

The reader is guaranteed several hours of pleasure, thanks to Mrs. Trouncer. No one who has the time will want to put it down.

J.V.B.

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**Joy Out of Sorrow.** By Mother Marie des Douleurs. Translated by Barry Ulanov and Frank Tauritz. Prefaced by John La Farge, S.J. Newman. 169 pp. \$1.50. (Paper)

Mother Church has a unique congregation in that of the Sisters of Jesus Crucified. For the first time in the history of organized religious life those who are prevented "by ill-health in any degree or by physical disability, such as blindness etc. from entering religion elsewhere," are welcomed by this Congregation.

The unique membership of the Congregation and of the "Pious Union of the Sick" associated to it demands as one might expect, a special application of the usual spiritual norms. *Joy Out of Sorrow* is a splendid example of what can be done in this field. A collection of open letters which Mother Marie, foundress of the Congregation, sent to the members of the "Pious Union of the Sick," it treats the following: "On trying to get well," "The doctor's Visit," "Insomnia," "Boredom," "Value of time," etc.

Concise and provocative, it is admirably suited to the purpose and audience. Never does Mother Marie let sentimentality, so injurious to spiritual vigor, play the least role. Her "way" with the sick will surprise—it is an unflinching demand for sanctity in sturdy terms.

Those who give direction to the sick will find this book a must; its freshness of outlook and statement will be of immense value to them. Anyone burdened by a long illness, will find in this book a source of spiritual strength and enlightenment.

D.B.B.

**Love Among the Saints.** By Blessed Jordan of Saxony. Translated by Kathleen Pond. Bloomsbury. 139 pp.

Blessed Jordan, successor to St. Dominic as Master General of the Order of Preachers, is the first hagiographer and historian of the Order. He wrote a life of St. Dominic and quite unintentionally gave us an account of his own activities in the letters he wrote to Blessed Diana. The original letters are no longer extant but there are several copies dating from the 14th and 15th centuries. The present work is a translation of the 1891 edition put out by J. J. Berthier. One may wonder why Miss Pond did not avail herself of the definitive text edited by Angelus Walz, O.P. (published in 1951).

The translation itself is rather literal and therefore retains a certain heaviness quite proper to the 13th century Latin style. Although the present generation would find a freer translation more pleasing, this slight inconvenience will not deter those who look to the spiritual value of these letters. Miss Pond prefaces each letter with historical data calculated to heighten their appreciation.

Source books are always valuable. This particular one is especially important to the followers of St. Dominic, for from it one can gain some understanding of the vigorous spirit which animated the early members of the Order.

D.B.B.

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**The Heroes of God.** By Henri Daniel-Rops. Hawthorn. 223 pp. \$3.95.

From the infinite variety of splendid figures who have written pages in the history of Christian missions during the past two thousand years, Henri Daniel-Rops has chosen eleven examples for his book *Heroes of God*. All of them, with their own special plan of action, their own special crises, had one and the same design. All of them lived, suffered, died, to hasten the fulfillment of the Christian's hope: "Thy Kingdom Come." They, therefore, exemplify aptly the thought of the book—the spiritual and psychological fortitude of the truly Catholic apostle. Since the author has concentrated on this aspect of their lives, he does not care for biographical profundity; he presents the precise and well-balanced details that express his view point.

The style of the book is simple, flowing somewhat like the second lessons of the Divine Office, although historically more accurate and treated in a more personal manner. This is not to belittle Henri Daniel-Rops' literary qualities; this remarkable popularizer handles his material according to his own definite plan. He does not write for the sake of writing; he does not over-estimate his ability to produce and arrange.

This book makes excellent light reading for both adult and younger readers alike. The publishers have done much in adding freshness to the character of the book. The pleasant design, together with the clear, large type and the handsome illustrations used for the chapter heads, all have their part in making the *Heroes of God* a very attractive gift.

A.L.

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**The Conspirators and the Crown.** By Hugh Ross Williamson. Hawthorn. 224 pp. \$3.95.

*Conspirators and the Crown* is indeed an appealing book, but it is not "the true history of Elizabeth and Mary Tudor," as the subtitle would suggest. Rather it is an attempt to present the relationship between the royal sisters during the crucial period of Mary's reign as the author would picture it, complete with imagined dialogues and interior soliloquies. Here as in many of his other historical works, Mr. Williamson has shown his remarkable and gifted skill as a writer whose knack at mixing fact with fiction is both amazing and thoroughly entertaining.

Since many documents pertaining to this period of English history have been destroyed, Mr. Williamson has made extensive use of the Spanish State Papers relating to English affairs from 1554 to 1558. These together with two other official sources, and various "private diaries, chronicles and letters" form his historical framework and jumping off point. He proceeds to present the public events during these years accurately and vividly, but from there on in it is hard to say what is history and what is Williamson. It may be that in order to counteract the influence of J. Foxe's *Book of Martyrs* and J. A. Froude's *Reign of Mary Tudor*, whose writings have tainted the Marian regime, Mr. Williamson has gone to the opposite extreme. In any case there is a clear effort to bring out the best in Mary. Her obvious good qualities are heightened and perhaps extended, while the evil tendencies of Elizabeth are accentuated in almost every description the author makes of the "virgin" queen—definitely the villain of the story.

We can say, as Mr. Williamson himself admits, that this "is neither a biography of Mary Tudor nor a history of her reign." But neither is it the true story of Mary and Elizabeth. That will probably never be known. Perhaps one would consider it as bordering on the historical novel. Whatever it is, it is an enjoyable book which should provide a bit of reading pleasure during the winter months.

D.M.F.

**Rouault.** Text by Lionello Venturi. Skira. 141 pp. \$5.75.

Albert Skira's collection of masterpieces, "The Taste of Our Time," reaches a high point with this small book on Georges Rouault. The reproductions are magnificent, but this will come as no surprise to those acquainted with the Skira collection, as incredible fidelity to the original paintings has become its trademark. What is most impressive about the *Rouault* is the choice of works selected for publication. It is certain that the reader, as he passes from picture to picture, will come to understand not only the powerful mastery which Rouault achieved in technique, but also the profound grasp of divine mysteries, especially that of the Incarnation, which Rouault attained through his painting.

It would be difficult to find another painting of the 20th century which so lucidly expresses the mystery of the divine and human natures in the one Christ than that which Rouault has given us in the *Ecce Homo*, reproduced on p. 112 of this volume. The painting is a superb culmination of a religious development that was Biblical in its progress. The early works depicting prostitutes and judges, as well as *The Bride* (1907), are indignant lamentations on the treachery of original sin; the early clowns are the pathetic cry of man shut out of paradise. Yet the promise of a Redeemer has been given, and in the *Head of Christ* (1905) we see the Suffering Servant of Isaias. Finally the fullness of time arrives in the great *Crucifixion* of 1918, but it is a *Crucifixion* of one aspect, the removal of sin. Still the world has been cleansed, and thus we move into the sacramental universe of the exquisite landscapes of the 1930s. But there is one more revelation to be captured in the paintings of Rouault, and that is the donation of grace that shines forth in the *Crucifixion* of 1939. Henceforth peace is the essence of Rouault's art, the peace of Christ and the saints in a kingdom of tranquility, portrayed in the *End of Autumn*, *Twilight*, *Sunset*. Ultimately, we have the *Ecce Homo*, and the mystery of the Incarnation is once more translated for modern man. But now the real miracle of Rouault's vision is displayed, when the grandeur of grace is given to the clowns, and we are presented with the monumental Pierrots.

Lionello Venturi's text has captured some of this movement, although he is better at explaining the technical aspects of Georges Rouault's genius. We object only to his use of the term "Jansenistic" (p. 18), because it will undoubtedly lead to grave misunderstandings regarding Rouault's personal austerity.

"... to submit in silence to an inner summons and to spend one's

life searching for means of expression which are sincere and suited to our temperament and our gifts. . . ." These words are characteristic of the man who wrote them in 1937, and they perhaps offer the fundamental explanation of why Rouault is recognized as the greatest religious painter of the 20th century. ". . . to submit in silence . . . to spend one's life. . . ." This was the story of Georges Rouault. Recognition came late in his life, almost too late. And although such neglect was an injustice, Skira's *Rouault* goes a long way towards making amendment.

M.M.C.

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**The Lost Fight.** By H. F. M. Prescott. Dodd, Mead. 310 pp. \$3.95.

This is not a new book, but a reprint of one of the earlier efforts of Miss Prescott who is remembered for "The Man on a Donkey" and the more recent "Once to Sinai." And an enjoyable book it is; in many pages it even becomes a moving work. The action is placed in the 13th century during a time of knighthood, violent action and great spirituality. Age-old conflicts of human and spiritual love form the general theme.

Adam Morteigne considers himself a just man, but in reality he lacks mercy. Leaving Burgundy and an unloving spouse, Adam is entrusted with the guardianship of Sire Guillaume of Le Tor's lovely wife, Douce, while Sire Guillaume is at war. Adam betrays his trust and Douce is killed while awaiting a visit from him. Realizing the enormity of his sin, Adam makes a pilgrimage of pardon to Jerusalem. When he finally returns home, he is a man who has been changed by the mercy of God; now he comes as one who is, by the grace of God, truly charitable, truly just.

Such a compressed recital barely hints at the novel's richness. It can be enjoyed if only for the vivid medieval pageantry created by Miss Prescott's historical erudition. The various romantic entanglements echo the medieval cult of courtly love. Dramatically, the novel's tension consists in the contrast of an adulterous love with the equally demanding desire of both lovers to approach God. Both Adam and Douce are, in their own ways, God-seekers.

The author is most successful at sketching the human loves and spiritual torments of her characters. Her delineation of Father Thomas, an unhappy priest seeking his salvation through the doctrine of the Cathari, is chilling. Many passages of purely descriptive writing are remarkable for their ability to conjure up successions of striking scenes with great economy of words.

The final portion of the book, devoted to the humbled and peace-

ful Adam, a man who has received God's pardon, is somewhat less convincing than the preceding pages. To express satisfactorily the joy and peace of this man who has discovered the goodness of God in all of creation requires art of a higher order. Despite the anticlimatic cast of these few pages, the book is well written and most enjoyable.

B.N.

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### BRIEF NOTICES

*The Bible in the Early Middle Ages* (and the word "Early" cannot be overlooked) is a technical paper designed to give an interesting, but incomplete, picture of Biblical studies in the years 650 to 1000 A.D. Although on a subject not nearly as pertinent as those of other Woodstock Papers (one on Ecumenism and another on Freud and Religion), this paperbacked booklet gives an adequate picture of Church efforts to preserve the Bible in a difficult period. The style is somewhat dry and, as Father Robert McNally, S.J., the author, himself points out, there are not too many people interested in this topic. The field offers an engaging challenge to those zealous in the affairs of the Middle Ages. (Newman. 121 pp. paper. 95¢.)

*The Holy Eucharist* is one of the most refreshing and intelligible works to be translated into English in quite some time. Employing the catechetical method, Fr. Bernhard Van Acken, S.J., answers all the important questions relating to the Eucharist as a sacrament and a sacrifice. Adequate attention is also devoted to devotion and practice. Fr. Van Acken's responses are thoroughly reinforced by the implementation of Sacred Scripture, tradition, historical data and by the decrees of the Councils and the Sovereign Pontiffs. The laity, for whom this work is principally intended, will surely profit from a thoughtful reading of it; priests and religious will find in this work an excellent *vade mecum* on the Eucharistic cultus. (Translated by Harriet G. Strauss. Newman. 142 pp. \$2.50.)

*In Remembrance of Me* is written for "Christians who take their part in the Church's prayer and make use of a missal." Meant to further a greater understanding, appreciation and especially participation in the prayer and sacraments of the Church, Monsignor Martimort presents us with a review and commentary of all the components of the Church's cult, understandably dwelling chiefly on the Mass and the sacraments. The book is rich in frequent references to the daily missal and arouses a greater realization of the arsenal of prayer that



is had in the Missal. Building upon the thesis that the whole life of the Church is founded on the redemptive mystery, the whole motif of the Church's prayer "consists in making remembrance of Christ, in living His Passover through the sacraments until he shall come again." (Translated by Dom Aldhelm Dean. Liturgical Press. 217 pp. \$3.25.)

The need for a solid, Christian family life has never been so urgent as it is at the present time. For the family to keep a balance, it must be well fortified by a spirit of corporate prayer. *A Book of Family Prayers* is an excellent aid in making this ideal a reality. Divided into three parts consisting of morning and evening prayers, family occasion, circumstance prayers and, lastly, graces for meals and prayers at the time of death, this small book will enable the family to live a better life together in Christ. Direct in approach and wide in scope of prayers, Father McEvoy's book is also suitable for school and parish societies. (By Hubert McEvoy, S.J. Liturgical Press. 80 pp. \$1.50.)

*Life of Union with Mary* is a devotional work which attempts to lead souls to an intimate friendship with the Mother of God. The repeated theme is that we can all reach this union with Mary. Fr. Nuebert offers a method for acquiring this union which he derives from the combined experience of many clients of Mary. But lest the variety of practices by which these different servants reached Mary confuse us, the author frequently cautions: "take only what applies to you."

There are two parts in the book. The first part treats of ordinary union with Mary which can be acquired by everyone. The second part concerns itself with mystical union, a gift of God for which we can only dispose ourselves. The primary concern is with the ordinary union and this is considered with reference to every exercise of the spiritual life.

Perhaps the few pages which treat of a mystical union will be of more help to spiritual directors who meet gifted souls. But to ordinary union as proposed in this volume can be applied the remark of Bishop Kerhofs: "All can draw abundantly from it for the enlightenment, the nourishment, and the development of their Marian devotion." (By Emil Nuebert, S.M. Translated by Sylvester P. Juergens, S.M. Bruce. 249 pp. \$4.95.)

*Treatises and Sermons of Meister Eckhart* and *Signposts to Perfection* are two volumes which will undoubtedly contribute to the



recent revival of interest in fourteenth century German mysticism. The first work attempts to present those writings of Meister Eckhart which best outline his thought as a philosopher and a mystic. The selection includes a new translation of all the authentic German treatises and some important German sermons together with the first translation of excerpts from Latin works. The birth of Eckhart's Latin works to the English speaking world is the result of the conviction that "those who only know him by his German works, genuine or spurious, are apt to acquire one-sided or inaccurate opinions about him." (Selected and translated by James M. Clark and John V. Skinner. Harper & Brothers. 267 pp. \$4.00.)

*Signposts to Perfection* brings us the sermons of Johann Tauler, the famous preacher who was a disciple of Meister Eckhart. Elizabeth Strakosch has translated a selection of sermons, chosen from eighty-four sermons about man's inner life and the relation of the soul to God, which are agreed to belong to this expert. The sermons are arranged according to the ecclesiastical year and have a style that is at once vivid and expressive. (Herder. 140 pp.)

Both these works are prefaced by a detailed introduction wherein is told the story of the personalities and events which have influenced and determined the voices which preached the mysticism contained in each of these volumes and which have rung across the centuries with the message of their spiritual way.

The question of the Church's attitude towards the Masons is one that frequently confronts the American Catholic in his daily association with his fellow citizens. William J. Whalen's *Christianity and American Freemasonry* is available to anyone who wants to have the facts of the matter at hand. The book presents a fair picture of Masonry. The conclusions that the author reaches from an impartial study of Masonic history, rites, oaths, and writings demonstrate most convincingly the justice of the Church's "narrowness" in this matter. And perhaps more valuable from an apologetic standpoint are the various statements in the book which present the Protestant position regarding Freemasonry; the Church is far from being alone in her stand against the Lodge. Anyone who has toyed with the idea that Christianity and Masonry are compatible should read this book to discover how misinformed he is. And any Christian who must defend his opposition to Masonry, because of business connections, etc., will discover in Mr. Whalen a thoroughly competent ally. (Bruce. 195 pp. \$3.75.)

Father Patrick O'Brien, C.M. in his latest book, *A Handbook for Hospital Chaplains* says: "We hope that priests newly appointed to be chaplains in hospitals will at least find in this work enough guidance to work themselves safely past the initial emergencies and crises and into the days when they will feel at home in their work." They should. Fr. O'Brien presents in a clear style the results of a series of quarterly conferences of the Hospital Chaplains of the Western Conference of the Catholic Hospital Association. The papers read at these conferences were prepared by priests actually engaged in hospital work. As a result, the present work has an authority and immediacy not otherwise available. Divided into four main sections (the office of the chaplain his theatre of operation, his relations with others, and the actual administration of the sacraments) it treats a rich variety of subjects, as practical as *Informing the Proper Pastor*, and as experiential as *The Insane and the Dying as Subjects of the Sacraments*. Although concerned with particular aspects of this specialized ministry, the author has not neglected to give the principles having special application to this field. A ready aid to those priests engaged in hospital work. (Herder. 362 pp. \$4.75.)

*A Story of St. Margaret of Hungary* is an enjoyable life of the 13th century princess who put aside the honors of royalty and attained eminent sanctity as a Dominican sister. Youngsters from 6 to 9 will find this story by Brother Ernest, C.S.C. an exciting treat. (Dujarie Press, Notre Dame, Indiana. \$1.25.)

*Friar Among Savages* is the heroic story of a Spanish Dominican, Father Luis Cancer, and his attempt to convert the Indians of Florida. A defiant ship captain and a traitorous Indian woman interpreter add to the excitement of this valiant missionary's activities. The skillful talents of two Xaverian Brothers, Bro. Kurt and Bro. Antoninus, are responsible for this interesting account of the martyr's life. An ideal gift for youthful readers. ("A Banner Book." Benziger. 176 pp. \$2.00.)

*The Story of Bernadette* is a superbly executed talking picture book for children. 78 colored pictures with brief, explanatory captions and a 45 RPM recording, inserted in the back flip, make up its format. The young reader listens to the record and follows the story in pictures. A unique contribution to the ever expanding list of Catholic children's books. (Catechetical Guild.)

BOOKS RECEIVED — FALL, 1959

- Friendship with Christ.* By Louis Calin, C.S.S.R. Trans. by Sr. M. Carina, O.P. Newman. 304 pp. \$4.00.
- Happiness With God.* By Dom Basil Whelan, O.S.B. Herder. 149 pp. \$2.75.
- Heirs of St. Teresa of Avila.* By Winifred Nevin. Bruce. 147 pp. \$3.25.
- Dictionary of Thought.* By Dagobert D. Runes. Philosophical Library. 152 pp. \$5.00.
- De Vitiis et Peccatis.* By Lumbreras, O.P. Editiones Studium de Cultura (Madrid). 198 pp.
- De Statibus Hominum Variis.* By P. Lumbreras, O.P. Editiones Studium de Cultura (Madrid). 224 pp.
- Manuale Theologiae Dogmaticalis.* Vol. 1. Theologia Fundamental. By P. Serapius ab Iragui, O.F.M. Cap. Editiones Studium de Cultura (Madrid). 637 pp.
- A Manual of Dogmatic Theology.* By A. D. Tanqueray. Trans. by John Byrnes. 2 vols. Desclee. 938 pp. \$9.75 (set).
- Naples and Campania Revisited.* By E. Hutton. McKay. 286 pp. \$7.00.

# The Cloister Chronicle

## ■ St. Joseph's Province ■

**Condolences** The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. J. F. Cunningham, O.P., and the Rev. W. A. Murtaugh, O.P., and to Brother Michael McCarthy, O.P., on the death of their fathers; to the Rev. L. S. Cannon, O.P., and Brother Ambrose Cevasco, O.P., on the death of their brothers.

**Simple Professions** On June 3, at Saint Joseph's Convent, Somerset, Ohio, the Very Rev. Matthew Hanley, O.P., Prior, received the first simple profession of Brother Daniel Hill, O.P. On June 9, Rev. J. F. Gilsenan, O.P., Novice-master of the Laybrothers received the first simple profession of Brothers Augustine Merrick, O.P., and Dominic Rice, O.P. On June 30, the Very Rev. F. E. Yonkus, O.P., Sub-Prior, received the first simple profession of Brother Thomas Marino, O.P.

**Ordination** On July 12, 1959, Father A. M. Zayas-Ortiz, O.P., was ordained to the Holy Priesthood in Salamanca, Spain. Born in Puerto Rico, Father Zayas-Ortiz joined the Province of Holland, and studied in Saint Joseph's Province before going to San Esteban's Convent in Salamanca for theology. Father Zayas-Ortiz offered his First Solemn Mass in Nijmegen, Holland, on July 26th.

**Study Abroad** Brother Sebastian Gonzales, O.P., sailed on the *Maasdam* June 18, for Holland to finish his study of theology. Born in Puerto Rico, Brother Sebastian studied in Saint Joseph's Province for five years.

**Distinguished Visitor** His Excellency, the Most Rev. Bishop E. C. Daly, O.P., S.T.M., Bishop of Des Moines, visited the Dominican House of Studies, Washington, D. C., in June.

**Saint Thomas and Sartre** The doctrines of Saint Thomas and Sartre met head-on in an open forum held at the town hall in Dover, Mass. Rev. W. P. Haas, O.P., was the Master of Ceremonies, and Rev. J. V. Martin, O.P., was the speaker of the evening. The four man panel was composed of: Rev. T. D. Rover, O.P., of the Dominican House of Studies, Washington, D. C.; Rev. R. F. O'Neill, S.J., of Weston College; Mr. J. P. Fitzgibbon of Newton College of the

Sacred Heart; and Mr. R. M. Millard of Boston University. The crowd was larger than expected, and the forum was an apt celebration for the feast of Saint Thomas Aquinas.

**Standing Room Only** When the idea of establishing a school of theology for the lay people in New York City was formulated last year, about 80 students were expected. Due to an overwhelming number of registrations, accommodations were made for 215, and still many had to be turned away. Rev. F. N. Wendell, O.P., Provincial Director of the Third Order of Saint Dominic announced that next semester accommodations are being made for 450 students. The present courses in Moral Theology (considering the virtues and vices of man) and An Introduction to Dogmatic Theology (covering the early battles of the Church on Dogma, and heresies) will be repeated for newcomers. Advanced classes in these two sciences will be offered for the present students. It is hoped that what started as a local project will soon spread on a national scale.

**Missionaries Return** Father Doctor L. L. Turon, O.P., M.D., returned to the United States from Pakistan on June 23rd, to study surgery at Saint Vincent's Hospital in New York City. On July 11th, Father A. L. Scheerer, O.P., Vicar-Provincial of our Pakistan Missions, arrived in New York City. The Fathers and the Brothers of the Province extend to them a very cordial welcome home.

**Teaches Regional Newman Clubs** In June, Father W. P. Haas, O.P., was invited to teach the one week school of philosophy for the Regional Newman Clubs. The attending students, who met at Boston College, are from non-Catholic colleges and universities of the area. Father Haas also taught for the Newman Club groups last year.

**New Dominican Staff** The following Student Brothers currently form the *Dominicana* staff and will continue to do so until June 1960: Brothers Thomas LeFort, editor; Cletus McCarthy and Brian Noland, associate editors; Bernardine Dyer, book review editor; Alfred Haddad and John Dominic Campbell, associate book review editors; Martin de Porres Longstreth, Cloister and Mission Chronicle editor; Walter McGuire, Sister's Chronicle editor; Anselm Egan, circulation manager; and Augustine Evans, business manager. We wish to thank the outgoing editors for their very fine work in the past year, and to extend good wishes to the new staff.

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## ■ The Foreign Chronicle ■

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**Rome** In an audience granted to the professors and alumni of the Angelicum, His Holiness, Pope John XXIII received the Master General of the Dominican Order, The Most Reverend Michael Browne, O.P., Father Stephen Gomez, O.P., the Vicar General of the Order, and Father Luigi Ciappi, O.P., the Master of the Sacred Palace. After complimenting the Order for

its great devotion to the Holy See, the Holy Father expressed his admiration for the Dominican Order, in that he felt it has always been loyal to the doctrine of Saint Thomas Aquinas.

**Belgium** On the occasion of the conferring of the Nobel peace prize on Father Dominique Pire, O.P., the Belgium government decreed the issuance of a stamp with his picture. In such a way, the government hopes to focus the world's attention on Father Pire's refugee villages.

**Vietnam** The Communists have taken yet another step in their attempt to eradicate the Catholic Church in Vietnam, with the expulsion of two Dominican Prelates. After many years of apostolic labors, Bishop Felice Hedde, O.P., Vicar Apostolic of Langson and Cao-Bang, and his Coadjutor Bishop Reginaldo Jacq, O.P., were given ten minutes to leave. Previous to their expulsion, they were under police guard, and greatly handicapped in their ministry.

**France** The house which has been sanctified by the presence of our Holy Father Saint Dominic at Fanjeaux, after many years of badly needed repairs, has been renovated. The Saint's cell, now a chapel, has greatly benefited by the renovation.

**France** The highest honor the French government can bestow, the Legion of Honor, has been awarded to two Dominican Fathers, according to the official journal of the French Republic. The honored recipients were Father Paul Philippe, O.P., who is assigned to the Holy Office, and Father Andrea Bonduelle, O.P., director of the Catholic Studium of Helsinki.

**Peru** Peru's Ambassador to the Holy See, Luis Lanata Coudy, in the name of the Peruvian government, has asked for the canonization of Blessed Martin de Porres. The request was formally made in a petition which the Ambassador presented to His Holiness, Pope John XXIII. The negro Lay-brother, was born in 1579, died in 1639, and was beatified in 1837.

**Portugal** The 13 ton statue of Our Lady of Fatima, carved by Father Thomas McGlynn, O.P., under the direction of Sister Lucia, the seer of Fatima, has now been placed in the niche over the door of the Basilica there. At the time of its dedication, it was announced that the great weight of the 15-foot statue was too much for the Basilica facade. Engineers finally worked out the problems posed by the statue's size and weight, and it is now in its intended place, overlooking the Basilica plaza.

**Germany** Father Dominique Pire, O.P., the 1958 Nobel prize winner, laid the foundation stone for the new village of Anne Frank near Wuppertal, Germany. Otto Frank, father of the now famous Jewish girl who died in a Nazi concentration camp, was present. As Father Pire began his sixth European village for war refugees, he urged the people to create a "Europe of love." He said that Otto Frank's presence was "evidence that you forgave," and is of "more value than a thousand speeches against war."

**Italy** Bologna's 15th century library of Saint Dominic has been restored to its ancient beauty and reopened to the public after being closed for almost a century. Built in 1466, many of its valuable manuscripts were de-

stroyed in 1798 by Napoleon's soldiers, and was finally closed in 1866. The library is under the care of the Dominican Fathers.

**Pakistan** Pakistan's first cloistered convent will be established toward the end of this year by the Dominican Sisters of the Monastery of the Angels of Los Angeles, California. After completing a trip to Karachi, Pakistan, Mother Mary Gabriel, O.P., announced that a residence in downtown Karachi has already been acquired for the convent. Coming at the invitation of Archbishop Joseph Cordeiro, Mother Mary Gabriel hopes to send 12 nuns to the new mission before 1960.

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## ■ Letters from Pakistan ■

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**School Picnic** The other day we had a picnic for the children at the Urdu school. I suppose it was the first picnic they had ever been on and they loved it. I was surprised that they were so well behaved. I had visions of being mauled to death all day long. Sometimes the kids do that here after Mass on Sunday. I think it is because no one has ever made a fuss over them before and when someone does, they get hepped up very quickly. But there were two or three Pakistani lay teachers there and they really know how to tone the kids down. I managed to get thoroughly pooped, but it was from blowing up balloons rather than from getting mobbed.

—Fr. Thomas Donoghue, O.P.

**Our Good Sisters** Our Sisters have been teaching in the new school at Loreto for over three months now. It's the first time to the best of my knowledge, that such an experiment on the village level with three highly qualified English speaking teachers (let alone Sisters) has been undertaken. Such talent is at a premium over here, and as a consequence usually is assigned to the private boarding schools. Naturally, the language is still a formidable obstacle to them, but it only seems to increase their mirth at times.

The children are really enthused with them; absenteeism and tardiness are at a zero level. Such things as combed hair, washed faces, and the elements of politeness are fast changing the primitive aspects of this one village.

—Fr. George Westwater, O.P.

**Catholic** Fr. Dr. Luke (Turon) will spend about 6 months brushing up on **Substitute Doctor** surgery at St. Vincent's Hospital in New York. We have an Anglo-Indian doctor taking his place here at St. Dominic's Hospital. He is a Catholic, and a very competent doctor. It is very fortunate that we located him because the hospital couldn't be operated without a Catholic doctor. The Muslim doctors would be performing abortions and distributing birth control literature and contraceptives left and right. That is a big deal here among the "enlightened."

—Fr. Thomas Donoghue, O.P.

**Fourth of  
July Disaster**

Three days ago, the rains came. They came for two days, and thunder overhead threatens to bring them again. The water was whipped to a cutting edge by a forceful desert breeze that literally ate away Loreto. It was a fourth of July Holiday for nature. No single house of new construction escaped severe damage, and all other villages housing was destroyed. The tally is about four hundred (400) homeless people in this one chak. They are being temporarily boarded in our concrete-steel construction school. Every available mission residence is being utilized; the Father's house, the temporary Sister's quarters, and all store rooms. Thanks be to God, no one was injured or killed.

The entire old village of Loreto has been levelled. The basic reason for so much damage lies in the fact that we are too much exposed to desert winds. The roads are impassable; the runner who will deliver this letter to the post office in Leah will traverse through waist high water.

This morning, the Mass sermon was nothing short of a high pressure exhortation. These people have borne much during the past five years, and such continued calamities can snuff hope. The process of reconstruction began today, amidst much cajoling, persuasion, and threat of sanctions (being the lombardar of the chak, we have legal jurisdiction.) All my talk and actions now are one of a man with little heart. There is too much at stake, and our beloved people must recognize the determination of the Church to abide by Her pledge to give them guidance.

—Fr. George Westwater, O.P.

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## ■ Holy Name Province ■

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**Ordinations** The sacred order of Priesthood was conferred upon Fathers Thomas Hayes and Paul Scanlon of this Province; Father Vincent Tseng-Sy-Shyen of Holy Rosary Province; and Father Quentin Moriarty of St. Albert's Province by the Most Rev. Merlin J. Guilfoyle, D.D., Auxiliary Bishop of San Francisco, in ceremonies held on June 12 at St. Mary's Cathedral.

Two days earlier Bishop Guilfoyle ordained Brothers Bruno Gibson and Martin Giannini to the Subdiaconate at St. Patrick's Seminary, Menlo Park.

**Distinguished  
Visitor** The Province of the Holy Name was recently honored by the visit of the Very Rev. Edward Hughes, O.P., ex-Provincial of the Province of St. Albert the Great.

**Necrology** The Province of the Holy Name recently suffered the loss of the Rev. Antoninus Healy, O.P., who died in Portland, Oregon, on June 14. Father Healy, a native of Ireland, entered the Order in September, 1917, and was ordained to the Priesthood on June 14, 1923.

The funeral Mass was celebrated in St. Dominic's Priory, San Francisco. The Most Rev. Merlin J. Guilfoyle, D.D., Auxiliary Bishop of San Francisco, presided and intoned the final invocations over the deceased. Interment was in the Dominican cemetery, Benecia.



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## ■ The Sisters' Chronicle ■

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### Congregation of the Most Holy Name of Jesus, San Rafael, California

The biennial meeting of the Dominican Mothers General was held at the Dominican Convent, San Rafael, during Easter week. The Mothers General and companions of twenty-eight congregations attended. The spiritual conferences were given by Very Rev. Paul K. Meagher, O.P., Regent of Studies of the Holy Name Province. At the close of the meeting, Mother M. Justin, Mother General of the Congregation of the Most Holy Name, was elected President.

In April Sister M. Patrick, President of Dominican College, and Sister M. Samuel, a member of the English department, attended the National Catholic Educational Meeting at Atlantic.

In June the General Chapter of the Congregation re-elected Mother M. Justin to a six-year term as superior.

The Summer Sessions at San Rafael showed increased enrollment, especially in the graduate division. Rev. Msgr. James M. Campbell continued as Director of the Pacific Coast Branch of the Catholic University. The Sessions, held on the Dominican College campus, closed on August 7. Conferences were given every Sunday morning by Rev. Paul Meagher, O.P., Rev. Norbert Wendell, O.P., and Rev. Gerald Vann, O.P.

On August 10, the Institute of Dominican Spirituality, now in its seventh year opened with Very Rev. Philip Mulhern, O.P., of St. Joseph's Province as Director. He delivered his conferences on the *Spiritual Life*. Rev. Bertrand Ryan, O.P., of St. Joseph's Province spoke on the *Dominican Liturgical Life*; Rev. Jordan Aumann, O.P., of St. Albert's Province on *Dominican Superiors and Novice-Mistresses*; and Rev. Paul Starrs, O.P., of Holy Name Province on *Dominican History*. The Institute closed on August 21.

### Monastery of the Blessed Sacrament, Detroit, Michigan

On Trinity Sunday, The Forty Hours Devotion was conducted by His Excellency, Very Rev. Gaetano Pollio, exiled Archbishop of Kaefeng Hunan, China. Later in the month His Excellency offered Mass for the community. After Mass he made an informal visit and said farewell before returning to Rome.

On June 6, the Feast of Mary Queen, Miss Rose Hoogasian of Pontiac, Mich., Extern Postulant, entered the enclosure to receive the habit in a ceremony held after Vespers. She received the name Sister Mary Raphael.

On July 12, Miss Anne Marie Delaney of Lansing, Mich., received the habit. Rev. Wm. Rademacker officiated and preached the sermon. Also present in the sanctuary were Rev. Dominic LeBlanc, O.P., and Rev. Luke Tancrell, O.P., of the Dominican House of Studies, Washington, D. C.

Rev. Martin Egan, O.P., of Providence, R. I., also visited the community in August.

In August a group of devoted friends organized a new association called "Friends of the Blessed Sacrament Monastery." They will help to expedite the Building Fund and have already made plans for a party at Veterans Memorial.

### **Congregation of the Sacred Heart, Caldwell, New Jersey**

Sister M. Alouise, Vicarress, and Sister M. Incarnata, Mistress of Novices, attended the Mothers General Conference at San Rafael, California, during Easter Week.

On May 30, a High Mass of Thanksgiving was offered to commemorate the Silver Jubilee of: Sisters Louis Marie, Gertrude Marie, Anne Catherine, Margaret Anne, Catherine Gerald, Florence Marie, Mary Agatha, Irene Marie, Catherine Francis, and Margaret Eucharia. Luncheon was served to the clergy, relatives and friends in the College Auditorium.

Rev. Mother M. Dolorita and Sister Marie, Secretary General, attended the Conference of Major Religious Superiors of Women's Institutes in the United States of America held at Trinity College, Washington, D. C., June 4-5; also the Sister Formation Conference held at Dunbarton College of Holy Cross, Washington, D. C., on June 5-7.

The Most Rev. Walter W. Curtis, S.T.D., presided at the Solemn Ceremony of Reception and Profession on June 13, when twenty-eight received the Habit and nineteen made Profession. Those invested were Rosemary McCann, Sister Mary Regis; Hannah Smith, Sister Francis Margaret; Miriam Cannavale, Sister Stephen Louise; Mary Agnes Sullivan, Sister Anne Leonard; Jeannine Nazzaro, Sister Ann Gerard; Carmella Zocchi, Sister Michael Dominic; Gary Ann Dunn, Sister Helen Joseph; Moira Sharkey, Sister Lawrence Marie; Michaelleen Green, Sister Jean Peter; Donna O'Brien, Sister Joseph Dorothy; Faith Andres, Sister Leonard Marie; Virginia Sheridan, Sister Jeanne Catherine; Kathleen Boyle, Sister Marie Patrick; Marilyn Hegarty, Sister Marie Estelle; Rosemary Arena, Sister Mary Rosaire; Barbara Staffa, Sister Marie Christine; Lois Connor, Sister Jean Monica; Maureen McCabe, Sister James Elizabeth; Barbara Simms, Sister Mary Stephanie; Jacqueline Patton, Sister Ellen Peter; Lynne O'Brien, Sister Edward Inez; Patricia Gallagher, Sister Marie Bernadette; Marylou Borgers, Sister Mary Louis; Frances Rettino, Sister Mary Francesca; Gail Guiseffi, Sister Anthony Marie; Louise Curry, Sister John Margaret; Joan Smith, Sister Jane Marie. Those making Profession were: Sisters M. Anne Brendan, Mary Alexander, Timothy Marie, M. Anne Claire, Mary Consolata, Mary Ignatius, M. Agnes Thomas, James Irene, Mary William, Marie Peter, Jean Cecilia, Miriam Therese, Mary Justine, Daniel Marie, Mary Victorine, Catherine Brian, Ann Manus, Ann Monica, Marie Goretti. Benediction of the Blessed Sacrament concluded the ceremonies after which luncheon was served. The Sisters visited with their guests for the afternoon.

On June 29, Very Rev. Msgr. Henry G. Beck presided at the ceremony of Final Profession at the Motherhouse when the following Sisters pronounced their Final Vows: Sisters M. Augustine, M. Catherine de Ricci, M. Virgine, Mary Ellen, M. Michael, M. Michel, Mary Claire, M. Doreen, M. Kenneth, M. Lenore, M. Adelaide and M. Vincent.

Caldwell College Summer School opened on June 29, with 276 Sisters in attendance. The Most Rev. Thomas A. Boland, J.C.D., LL.D., conferred degrees to nineteen Sisters at the conclusion of the Session.

Sisters M. Felicitas, M. Beatrice and M. Concepta died recently. R.I.P.

### Monastery of the Perpetual Rosary, Union City, New Jersey

The Easter Services were carried out and a Solemn Midnight Mass celebrated by Rev. Wilfred Scanlan, C.P., Vicar of St. Michael's Monastery. A second Mass was celebrated by Rev. Frederick Harter, C.P.

The Sisters sang the Divine Office on the Feast of Blessed Clare, feast day of Mother Mary Clare, Prioress. Very Rev. Joseph A. Manning, celebrated Mass at 9 o'clock, which was followed by Solemn Benediction. Several Passionist Fathers were present to join the day's festivity.

The Reception and Profession Ceremony was held May 24. Msgr. Joseph A. Costello, Vicar of Religious, officiated. Rev. Jordan Ertle, O.P., presided at Compline and Rev. Cyril Schweinberg, C.P., Director of Students, preached the sermon.

Miss Anne Edgar, Sister M. Raphael, received the habit; Sister M. Peter made Temporary Vows.

The Forty Hours Devotion began on the Third Sunday of May. The Sisters maintained hours of Adoration and Rosary throughout the devotion.

The separate Chapters of men and women of the Third Order held their final meeting for the season. A Profession and Reception ceremony took place at the end of the meetings, after which the Tertiaries recreated in the Convent Tertiary Hall. Directors, Rev. Edward Brodie, O.P., and Rev. William J. D. Logan, O.P., were present.

### Congregation of the Holy Cross, Amityville, New York

At the first graduation exercise of Molloy Catholic College for Women, Sister Marian of Rockville Centre, was awarded the Catherine of Siena Medal for her two score years of faithful, untiring service among the people of St. Agnes Cathedral Parish.

In June Mother M. Bernadette de Lourdes, Prioress General, attended the Mother General Meeting in Maryland. On June 6, Mother was also Chairlady of one of the panels at the Religious Formation Conference at Dumbarton College.

Sister Marguerite has been appointed Community Supervisor of schools for the Rockville Centre Diocese and Sister Jean Clare has been selected as one of the Diocesan Supervisors for the Diocesan Education Department of Rockville Centre. Three Sisters attended Curriculum courses during July at Edgewood College of the Sacred Heart, Wisconsin and two at Nazareth College, N. Y.

Several Sisters of the Congregation received National Science Foundation Grants and are attending Villanova College, Fordham University, New York State University Teachers College and Loyola University, Chicago. Two Sisters are pursuing Special Education courses at St. Coletta's Clinic, Hanover, Mass.

Large groups of Sisters are pursuing undergraduate and graduate courses at St. Joseph's College, Saint Josephs, N. Y.; St. John's University, Jamaica; Fordham University, N. Y.; Catholic University, Washington, D. C.; Catholic University of Ponce, Puerto Rico; Pius X School of Music, Purchase, N. Y.; Providence College, Hunter College and New York University.

On August 5, sixty-two postulants received the habit of the Order. His Excellency, Most Rev. Walter Philip Kellenberg, presided. First Profession and Final Profession ceremonies were held on August 7-8.

Sisters Candida, Boniface and William Anna died recently. R.I.P.

### Corpus Christi Monastery, Hunts Point, New York

On July 1, after High Mass, Sister Maria de la Cruz made her first profession as an extern sister. Rt. Rev. Msgr. John V. Mechler officiated. Fr. Patrick Okada, O.S.B., celebrated the Mass and preached the sermon. Fr. John C. Taylor, S.J., was Master of Ceremonies. Immediately after the ceremony and Benediction, the Community accompanied the newly professed to the enclosure door. As she left the enclosure her relatives, friends and the other Extern Sisters gave her a warm reception.

From August 30 to September 8, the Community made the annual retreat. Rev. Joseph J. Jurasko, O.P., was the retreat master.

On September 8, Sisters Mary Damian and Marie de l'Agnus Dei made profession of temporary vows. Rt. Rev. Msgr. John V. Mechler officiated at the Solemn Vespers and the profession ceremony which followed. Rev. Royal J. Gardner, O.P., preached the sermon.

### Congregation of the Immaculate Conception, Ossining, New York

On April 30, seventeen postulants received the habit. The ceremony was held in the parish church of St. Augustine's, Ossining, N.Y. The Rt. Rev. Msgr. Thomas A. Donnellan, Chancellor of the Archdiocese of New York, officiated and preached the sermon.

On May 2, five Novices professed their simple vows and four Sisters made final Profession at Mariandale, following a High Mass celebrated by the Rt. Rev. Msgr. George Guilfoyle, Director of Catholic Charities for the Archdiocese of New York.

In June the first Motherhouse of the Dominican Sisters of the Sick Poor at 140 East 61st Street, New York City was demolished due to the proposed Lincoln Square Project. Fordham University will have a School of Social Service on this site.

Mother Rose Xavier and Sister Mary Virgine attended the Major Superiors and Sister Formation Conferences held in Washington, D. C., in June.

Sisters M. Corde and M. Judith were recipients of scholarships to attend the ten week program at the Catholic University of Puerto Rico, learning the language and customs of the people.

Under the auspices of the Third Order the Rev. Vincent C. Donovan, O.P., conducted a series of lectures at Mariandale for the laity on the Mass. On June 27, the Provincial Director, Rev. Francis N. Wendell, O.P., visited Mariandale and spoke to the Third Order group.

On July 19, the Auxiliaries of the Dominican Sisters of the Sick Poor held their annual Mass and Communion Breakfast at Mariandale in honor of Mother Mary Walsh, O.P., whose feast was celebrated on July 22.

In September the Community conducted its second Renovation Period at Hampton Bays, L. I., under the supervision of Mother Rose Xavier. Conferences were given by the Rev. Vincent C. Donovan, O.P., chaplain at Mariandale.

### Congregation of Our Lady of the Rosary, Sparkill, New York

Rev. Mother Mary Kevin and Sr. Evangelist Marie attended the regional meeting of major Superiors held in June at Trinity College, Washington.

On May 6-7, the ceremonies of Reception and Profession were held at Sacred Heart Chapel, Sparkill. Forty-three Sisters pronounced their first vows and forty-eight young ladies received the Dominican habit.

Twenty-five Sisters of the Congregation received the Bachelor of Science in Education degree at the second Commencement of St. Thomas Aquinas College at Sparkill on Sunday, June 14. His Excellency, the Most Rev. James H. Griffiths, S.T.D., presided. In addition, ten Sisters completed studies for the Bachelor's degree at Fordham University; one Sister received the Master's degree in Science from the Catholic University in Washington; another Sister received the Ph.D. at St. John's University, Brooklyn.

Sister Edward Marie, a member of the first graduating class of St. Thomas Aquinas College, has been awarded a full-tuition scholarship for a Master's degree at St. John's University, Brooklyn.

Members of the Sparkill Community attended summer sessions at twenty-three colleges and universities.

### **Congregation of the Immaculate Heart of Mary, Akron, Ohio**

Freedoms Foundation at Valley Forge granted the Valley Forge Classroom Teachers Medal to Sisters M. Helen, Principal of Our Lady of the Elms, and M. Loretta of St. Vincent High School, Akron, for their devotion to our Republic's heritage.

In June Sisters Marie and M. Louis received their M.A. degrees from Catholic University of America, Washington, D. C., and St. John College, Cleveland. Sisters M. Siena, Vera, Victoria, Thaddeus and Timothy obtained their B.S.E. degrees from St. John College. Sister Timothy was also awarded the Four-Year Archbishop Schrems Graduate Scholarship to St. John College. Scholarships in Mathematics for the summer sessions were received by Sisters M. Leo, Julianne and Marie, Notre Dame University; Sister Marijane, Fordham University; and in Science, Sister M. Agnes, Case Institute of Technology, Cleveland.

The Rev. Thomas J. Taylor resigned as Chaplain of Our Lady of the Elms June 10. Father Taylor had served the Sisters at the Motherhouse well and faithfully for the past twenty-four years. Father Taylor is succeeded by Rev. George L. Budimlic, who also serves as Assistant Chaplain of the Veterans Administration Hospital at Brecksville.

During the summer, a course in Theology was given to the Novices and Postulants by Rev. S. B. Jurasko, O.P.

On August 4, twenty-nine young women participated in the reception and profession ceremonies. Ten postulants received the Dominican habit, seven novices made first profession of vows, seven Sisters renewed their vows, and five professed Sisters made their final vows.

The annual Homecoming Day, honoring Mother M. Rosalia's feast day, was observed on August 29.

### **Congregation of St. Mary of the Springs, Columbus, Ohio**

On Sunday, July 12, Mother M. Aloyse was elected Mother General for a second six-year term. Chosen as members of the General Council were Sisters Virginia, Vicar General; Uriel, Second Councillor; Anna Maria, Third Councillor; and Francis de Sales, Secretary General. Sister M. Philomena was again elected Bursar General.

Twenty-five postulants received the habit in a clothing ceremony, July 8; nineteen novices made first profession and thirteen professed pronounced their final

vows on July 9. His Excellency Bishop Clarence Isenmann presided at both ceremonies. The Very Rev. Bernard C. Werner, O.P., gave the address to the postulants and their friends, and the Rev. Thomas O'Shaughnessy, O.P., to the newly professed and the final profession group.

The offices of Prioress and President at the College of Albertus Magnus in New Haven, Connecticut, have been separated. Sister Evelyn Brandt is the new prioress and Sister Marie Louise Hubert is sub-prioress and president of the college.

On Sunday, July 12, Sister M. Bernardine, former Mother General of the congregation, died in Mohun Hall, the Sisters' infirmary. Mother Bernardine guided the community from 1947 to 1953. R.I.P.

### Congregation of St. Cecilia, Nashville, Tennessee

During the summer, the Sisters conducted vacation schools in Harriman, Lebanon, Copperhill, and Madison, Tennessee; and in Warwick, Virginia. They prepared children who do not have an opportunity to attend a Catholic school, for the reception of the sacraments of Penance, Holy Eucharist and Confirmation.

Sisters studied for advanced degrees in the following Institutions of learning during the summer sessions: Catholic University of America, Washington, D. C.; DePaul University, Chicago; and George Peabody College, Nashville. Other Sisters working for undergraduate degrees studied in Siena College, Memphis and in the St. Cecilia Normal School, Nashville.

His Excellency, the Most Rev. William L. Adrian, D.D., celebrated Mass in the St. Cecilia convent chapel on the feast of St. Dominic, August 4. Afterwards, he was the guest of the Sisters at breakfast.

The annual retreat for the Sisters was conducted by the Rev. T. E. D. Hennessy, O.P., August 8-15, at the Motherhouse.

Miss Cecilia Roach, of Phoebus, Virginia, received the Dominican habit in the St. Cecilia convent chapel on August 15. Rev. Father Hennessy, O.P., presided at the ceremony of investiture. On August 16, Sister Regina Craft made profession of temporary vows, and Sisters Adrienne Marie Yerhart, Mary Ellen Love and Mary Frederick Eckman pronounced their final vows. The Rev. F. X. Brett, chaplain, officiated.

Sister Cecilia Lynch received the Master of Arts degree, with a major in Library Science, at the convocation held at George Peabody College, Nashville, on August 15.

The Sisters are staffing the new St. Jude School, Chattanooga, Tennessee, to be opened in the fall of 1959.

Sisters Mary Charles Cahill and Mary Xavier Nelsen died recently. R.I.P.

### Congregation of St. Catherine of Siena, Kenosha, Wisconsin

The annual convention of the Catholic Hospital Association in St. Louis was attended by Mother M. a'Kempis and the following Sisters: M. Vincent, Administrator; M. Dolorosa, supervisor of laboratories; M. Mark, supervisor of surgery; and M. Clotilda, Director of nursing services. Sister M. Immaculata, Administrator of Sacred Heart Hospital, Hanford, California, also attended this convention.

Sister M. Mathilda took a course in hospital administration in St. Louis. This course was sponsored by the Catholic Hospital Association.

Sisters M. Vincent and M. Virginia, Procuratrix, attended a three-day confer-

ence on Business Problems of Catholic Institutions July 18-20 at Xavier University, Cincinnati, Ohio.

Sister M. Dominic, Director of Schools for the congregation, supervised preparation for the opening of St. Benedict's School in Oakland, California. The school opened in September.

Sisters M. deRicci, M. James, M. Clotilda and M. Celestine were present at the Archdiocesan Eucharistic tribute for nurses and allied professions held on the grounds of St. Camillus Hospital, Milwaukee, Wisconsin, on July 19.

### **Congregation of St. Catherine of Siena, Racine, Wisconsin**

The National Science Foundation awarded grants for summer study in science to Sisters Lucy, Mary Regis, Mary Alan, Marcia, Alban and Teresita. Sisters Seraphine, Agnes Rose and Marie Gertrude received grants for the study of mathematics.

Partial grants for the study of German and Russian were received by Sisters Michaelinda and Marie Joseph through the National Defense Education Act.

Sister M. Pierre was a visiting staff member at a two-week speech correction workshop conducted during the summer session at Marquette University.

St. Norbert College, De Pere, again invited Sister M. Charles to be a guest member of its summer faculty in education.

Sister M. Honora was a guest staff member in the dramatic department at the Catholic University during the summer session.

Jubilee Day was celebrated at St. Catherine's by twenty-eight members of the Community on August 5. Sisters Liboria, Osanna, Angelica, Ludmilla and Wilfrida observed the sixtieth anniversary of their first profession. Their fiftieth anniversary was observed by Sisters Julitta, Generose, Bona, Augusta, Beatrice and Ernestine. Seventeen Sisters observed the silver jubilee of their profession.

First and final profession ceremonies were held on August 15. The ceremony of investiture was held on the feast of St. Hyacinth, August 17. The Most Rev. Roman R. Atkielski, Auxiliary of Milwaukee, presided at the investiture and preached the sermon.

Sisters Aquinata Paulus, Pulcheria Weiland, Raymond Lucassen and Hedwig Henneke died recently. R.I.P.

### **Congregation of the Most Holy Rosary, St. Clara Convent, Sinsinawa, Wisconsin**

His Eminence Amleto Cardinal Cicognani, former Apostolic Delegate to the United States, presided at the Commencement Exercises on June 14, at Pius XII Institute, Florence, Italy. The formal address was delivered by the Very Rev. Christopher Dodd, O.P., of San Clemente in Rome. Presentation of the candidates was made by the Right Rev. Monsignor Pius Benincasa of the Vatican Secretariat of State. The closing program of the year was dedicated to the memory of the Honorable Myron C. Taylor and his wife, Mrs. Anabel Mack Taylor, both recently deceased, who were the principal benefactors of the Institute.

St. Mary's Parish, of Portage, Wisconsin, recently celebrated the 126th anniversary of its founding by the Very Rev. Samuel Mazzuchelli, O.P. Present at this historic occasion were the Most Rev. William E. Cousins, Archbishop of Milwaukee; the Most Rev. William P. O'Connor, Bishop of Madison; the Most Rev.

John P. Tracy, Bishop of LaCrosse; the Most Rev. Stanislaus Bona, Bishop of Green Bay; and the Most Rev. John B. Grellinger, Auxiliary Bishop of Green Bay.

Barbara Ward, noted British economist, lecturer and author delivered a moving and illuminating lecture at Rosary College on "The Unity of the Free World." Another speaker at Rosary College, Brother Armand Marquist, founder of the Little Brothers of the Poor, gave a graphic description of the plight of the poor in Paris and of the efforts of the Society to alleviate conditions.

"A Report on American Culture," a symposium co-sponsored by the Thomas More Association and the Library Science Department of Rosary College, met at Rosary College, June 13-14. Seven outstanding artists, critics and authors spoke on the broad fields of cultural expression.

On June 28, the Very Rev. James B. Connolly, O.P., former chaplain at St. Clara Convent for ten years, offered a High Mass of thanksgiving on the occasion of the golden jubilee of his ordination to the priesthood. On the previous day, Father Connolly had offered a high Mass of requiem for the repose of the soul of the Very Rev. James D. Kavanaugh, O.P., former chaplain at St. Clara for twenty-three years.

Rosary College recently received a grant of \$15,000 from the Lilly Endowment, Inc., for a two year program to strengthen religion and values in the instructional program. The theme of the program is the varying role of the dedicated Christian in past and present society.

The professed Sisters at the Motherhouse had the privilege this summer of studying *The Theology of the Religious State* with Rev. Edward Robinson, O.P. The postulants continued their theological studies under Rev. Peter Dunne, O.P., while the classes for the novices were directed by Rev. Stanislaus Gorski, O.P.

The Most Rev. Edward C. Daly, O.P., S.T.M., Bishop of Des Moines, Iowa, presided at the reception ceremonies on August 4, when fifty-six postulants received the habit. On August 5, the Very Rev. James B. Walker, O.P., chaplain, presided at the profession ceremonies when one hundred four Sisters made temporary and perpetual profession.

In August, thirteen Sisters observed the golden jubilee of their profession and thirty-six their silver jubilee.

Sisters Margaret Mary and Daria died recently. R.I.P.

### Monastery of Pius XII, Cova da Iria, Fatima, Portugal

On July 27, Very Rev. Mother Mary Louis Bertrand died at the age of 66. In 1925, she established a monastery of the Perpetual Rosary in Syracuse, New York. In 1928-1929, Mother built the beautiful Monastery Chapel in Camden, New Jersey. She was instrumental in founding the first Monastery of Perpetual Rosary in Rome and in Glasgow, Scotland. Our Monastery at Fatima, also founded by Mother Mary Louis Bertrand, was blessed and dedicated on June 16, 1954. She died after many months of illness and great suffering. R.I.P.



